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## The Religion of Pre-Historic Man

### II

Other writers see a proof for the magical tendency of pre-historic man in the fact that some of his works are hidden in the interior of a cave. They ask why a pre-historic artist should have been hindered by the insufficient light of a glowing fire. They say, indicates magic. Why, let us ask, are some of the best masterpieces hidden in the dark corners of European cathedrals or so placed in the homes of the rich that they can be shown only after the electric light is turned on?

There are a few instances of primitive art in which the human figure appears dressed up as an animal, wearing a mask and sometimes the tail or ears of an animal. The same animal-like appearance of man is found in a Bushman-painting in South Africa, where the human being is seen as an animal. At first sight, one not imbued with evolutionary theories is apt to believe that here is a case against him. Yet it is a strange thing that one of the stoutest disciples of the theory of magic offers an explanation which is very plausible. Referring to the Bushman hunter in ostrich apparel, Baldwin Brown, in "The Art of the Cave Painter," says: "Consider, for example, the figures in masks. . . . These may be only connected with the familiar devices of the savage hunter, ancient and modern, designed to conceal his approach to the prey. This he accomplishes by dressing up as something like the animal as he can. . . . Dressing up in this way is a part of the routine of the hunter's life, and there is nothing mystical about it."<sup>1</sup> Another writer, who has made a first-hand study of the paintings of the Bushmen is S. S. Dornan, now of the Royal Anthropological Institute. In his book, "Pygmies and Bushmen of the Kalahari," he says with reference to the magical interpretation of the Bushmen pictures:

It has also been held that the art of the Bushman was due to sympathetic magic; that the Bushman painted the animals and plants on the walls of the caves where they dwelt in order to give him power over them in the hunting field, and that this is the idea underlying the art of painting. This is a magical or religious motive. This idea has been stoutly maintained as the motive underlying the art of pre-historic man, who painted many of his pictures in dark corners or passages of caves where he lived, and even painted over old pictures, making a palimpsest, with new ones. I do not think

it can be maintained so far as Bushman art is concerned. . . . The Bushmen that I have questioned did not agree with the idea of sympathetic magic, any more than they did with the mythological interpretation of the paintings, but this would not be decisive evidence against these views, as the Bushmen are usually unwilling to give information about the pictures. It has also been stated that these paintings usually depict animals desirable for food, and that dangerous or venomous animals are conspicuous by their absence. This is true to a limited extent. If lions, leopards, rhinos, elephants, tortoises and snakes are considered dangerous animals, they are common enough on the paintings. Such animals would not be considered undesirable as food by the Kalahari Bushmen, unless they happened to be the totem of the painters, and even then they would not be altogether rejected. Bushmen are almost as omnivorous as bears, and will eat anything that can be eaten. On the whole I am disposed to think that the paintings reflect no more than the ordinary life of the people, domestic, war and hunting, plus probably the caprice of the individual artist. The artists must sometimes have allowed play of their fancy and may only have painted to pass the time. The idea of sympathetic magic is in danger of being pushed too far as an explanation of cults of savages. It is certainly overdone at present."<sup>2</sup>

Summing up the whole subject of primitive art and magic, we can truthfully say: After having carefully inspected reproductions of the statues, pictures, and sketches of primitive man, and after having read much that current scientific literature on the beginnings of art and magic offers, the writer has come to the conclusion that there is not a single case of an art product of primitive man, which would convince him by logic and by evidence, that primitive man, in his earliest days, was given to the spirit of magic. Writers who believe he was, have allowed their imagination to get the best of them. Unless we accept the dictum, that every picture we enjoy looking at nowadays, reveals a trace of magical tendency, we cannot rightly accuse primitive man, in his earliest days, of a universal spirit of magic.

All authorities in the field agree on this: that primitive man was very realistic in his art; that all mysticism or romance is absent in the first pictures of humanity. Early man, as far as his pictures reveal, was no dreamer, no poet, no philosopher. He painted what he actually saw; he painted life

<sup>2</sup>) Pygmies and Bushmen of the Kalahari, London, 1925, pp. 186-188.

as life was, not dead but in action. He sketched what he was interested in, what he knew by sight and by daily experience; he drew on rock the object connected with his daily life. His was the most realistic period in the history of art. But a realistic age is furthest removed from magic. We may expect a period of mysticism and of romance to be given to magic; and actually such ages were the flourishing grounds of magic, as every student of history knows. But before the clear eyes of a realistic age, all superstition and magic vanishes. One extreme banishes the other. There is no fusion imaginable between mysticism or magic and realism. How objective minded students can make the realistic age of primitive man an age of magic is difficult to see.

Evolutionists tell us that the human mind only gradually evolved from lower to higher stages of culture. The process, we are told, was slow. It took centuries for the human mind to lift itself from its lowest level, which was just a little above that of the animal, to the heights of present-day culture. Let us examine the value of this theory in the light of the art relics of primitive man. First let us warn against the false notion that there were only a few artists in pre-historic days. "In the variety of industries," says Osborn, "we find evidence of a race endowed with closely observant and creative minds, in which the two chief motives of life seem to have been the chase and the pursuit of art."<sup>3</sup>) The great number of art relics found speaks in favor of this opinion.

What is the artistic value of the pre-historic paintings? Here is the testimony of a few scholars in the field. "In their artistic work, at least, these people were animated with a compelling sense of truth, and we cannot deny them a strong appreciation of beauty."<sup>4</sup>)

"It is impossible for any one who has a feeling for art not to recognize in these animal drawings the work of genuine artists, whose soul is possessed with the delight of externalizing their inner vision of the varied and expressive creatures on which all the interest of their life was concentrated."<sup>5</sup>)

"Apart from the fact that the earliest Paleoliths show an appreciation of form beyond the mere practical demands of the stone tool, the Magdalenian period shows a high development in art. Magdalenian painters produced realistic representations of bison and mammoth which rival the work of modern artists, and do these Paleolithic men great credit, especially when we consider the difficulties of time and place under which the artists worked."<sup>6</sup>)

"The reindeer hunter is not a contemporary primitive, polar or equatorial; still less is he a child. The works that he has left us are superior to the greater part of the production of the Inuits, to all those of the Australians, and especially to those of children.

The present-day primitive has not attained a stage so advanced, in his mental evolution." And again:

"Among the reindeer hunters, it is quite rare to find an image of entirely infantile character. In fact, such an image must be the work of a bad imitator who has seen an artist of his tribe carving or engraving. Or else, as in the south of Spain, it belongs to a decadent school, later than the great period, of which Altamira is doubtless the highest manifestation. It then presents, like all decadences, a double character, of puerility quite comparable to that of the stammering attempts of the Negroes of South Africa, and of artistic refinement, where the ideographic scheme is visibly pursued. The real childhood of humanity has left us nothing, because it was incapable, like the childhood . . . of a man, of continuity in effort. The art of the troglodytes of Périgord is not this impossible art of human childhood, but the necessary art of human youth, the first synthesis which the world, naively interrogated, imposes on the sensibility of a man, and which he gives back to the community. It is the synthetic intuition of the beginnings of the mind, which rejoins across a hundred centuries of analysis, the generalizations of the most heroic geniuses in the most civilized ages."<sup>7</sup>)

"The colored paintings on the walls of the caves of Altamira, Castillo, Font de Gaume, are masterpieces of art. In them the momentary, the truth of the instant, is given with the utmost force. These pictures may be compared with Impressionism, with the most modern, most living, Impressionism. . . . The problems of Impressionism were light, atmosphere, movement, and mass. . . . In these pictures all is vibrating, all a-tremble with life. . . . They are life itself with its ceaseless change. . . . a picture such as one of the finest Altamira Bisons could only originate in the profoundest study of nature. . . . But the chief point is this, the piece is not based on a mere slavish imitation of nature, but on a recognition by a stroke of genius of what is essential in the impression made on the sight. The body is not rendered as it is but as it *appears to be* to the beholder. . . . A picture like this stands at the summit of an artistic epoch. It is the oldest artistic culture of the world, a culture that can maintain itself firm and clear beside all that has come after it."<sup>8</sup>)

It cannot be denied that the statuettes, sketches and paintings of primitive man are of real artistic value. But the art of primitive man makes its appearance suddenly and unannounced. For, from the very beginning of humanity we find works of great artistic value. After the passing of the paleolithic age there is a very visible and pronounced decline of all art products. Hence we cannot justly help wondering at the high intellectual culture of primitive man, in spite of his low physical culture. Man cannot be said to have started his way through in-

<sup>3</sup>) Osborn, H. F., *Men of the Old Stone Age*, New York, 1904; p. 358.

<sup>4</sup>) *Ibid.*

<sup>5</sup>) Brown, L. C., p. 150.

<sup>6</sup>) Wallis, p. 437.

<sup>7</sup>) Faure, Elie, *History of Art*; New York, 1924; pp. 13-16.

<sup>8</sup>) Herbert Kuhn, *Die Kunst der Primitiven*, Munich, 1928, p. 27.

industry from the lowest possible culture, as the evolutionists wish to have it. The high intellectual culture of primitive man cannot, and most likely did not, disregard the first questions of human thought, of a belief in another world, of a belief in a Supreme Being. His art warns against such supposition. He had, to say the least, an intelligence capable of such thoughts. His burial places are sufficient evidence that he actually thought of another life beyond. If he did not leave to us other documents supporting this belief, that has its reason in the arcan discipline which he very likely practiced.

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## Top-Down Co-Operatives Fail

Proof that successful large-scale co-operatives cannot be built suddenly from the top down is contained in the widespread failure of the Sapiro associations that were organized so rapidly about 10 years ago. In 1924 it was reported that Mr. Aaron Sapiro was attorney for 60 associations. Indications that wholesale failure would occur among these associations began to appear as early as 1923, when the Idaho Wheat Growers' Association collapsed. From that time on, failures of Sapiro associations followed in rapid succession.

Some of the larger of these Sapiro associations that failed, to give only a partial list, were the Washington and Oregon wheat associations; the Peanut Growers' Association of Virginia and the Carolinas; the Virginia-Carolinas Burley and Dark tobacco associations, and the Minnesota and Maine potato associations. The California Prune and Apricot Growers' Association, Mr. Sapiro's masterpiece and model, came to the verge of failure, and was completely reorganized on a different plan. Of the original Sapiro associations, only a few cotton associations and wheat pools remain, and these have been modified considerably in form.

The only reason for going into this unfortunate and sordid chapter in our co-operative history is to keep the lesson before us and warn against the repetition of unsound schemes. The fundamental weaknesses of a typical Sapiro association were the high-pressure methods of promotion and the top-down, highly-centralized form of organization. These are the things we must avoid in building co-operatives for enduring success.

In organizing these Sapiro associations, solicitors of the "slick"-salesman type were sent out to talk the farmers off their feet and induce them to sign membership agreements and marketing contracts. Existing co-operatives and organized groups were ignored. The farmers who joined these associations became members directly, in each instance, of an association covering a wide area—in many cases a whole state, and in some cases two or three states. Co-operative education was neglected. No local units were organized for purposes of discussion or local self-government. Members were divided into arbi-

trary geographical districts for the election of directors. Not having worked together in such units, and without an opportunity to gather and discuss association affairs, the members could not intelligently and effectively exercise their voting rights.

Under these conditions, the men put in charge at the time of organization, more or less self-appointed, could perpetuate themselves in control. Without effective member control, waste and extravagance developed in the management—and in some instances even downright graft, as revealed by the Federal Trade Commission report on the Tobacco Growers' Co-Operative Association of Virginia and the Carolinas.

Lack of vital contact between the members and their organization is given as the major reason for the failure of the tobacco associations in a post-mortem report issued by the Kentucky Experiment Station as Bulletin No. 288. In this bulletin, Prof. O. B. Jesness, the author, says that not much attention was given to member relations at first. "The feeling was that the signing of a contract assured continued support by the signers," he relates. It was soon discovered, however, that suing members for contract violations had limitations, and that it created ill feeling toward the organization. Officials learned by bitter experience that "contract observance based on fear of legal prosecution could not take the place of voluntary loyalty."

Then the officers saw their mistake, Professor Jesness tells us, and set out to "build up closer contacts between members and management and thereby strengthen loyalty." Informal locals of members were formed. Speakers were sent out to meetings of such locals. Magazines were published. Members were urged to visit headquarters. In other words, when the superstructure began to topple, the officers tried to put a foundation under it. But they were too late.

Exactly the same difficulty—lack of member interest because of the absence of vital contact with the organization—is noted in the story of the Texas Farm Bureau Cotton Association as given by Prof. Robert H. Montgomery in his book, "The Co-Operative Pattern in Cotton." This association, which is still operating with greatly reduced numbers compared with its original membership, covers the whole state of Texas. Obviously, the members cannot come together. Professor Montgomery reports that never more than 1% of the members have actually attended a meeting. The state is divided into 20 director districts, but because the members are scattered and few of them know the candidates, the vote is always light—only 20% in 1927. To arouse interest, the association has formed "talking locals." This feeble step toward real democracy has doubled the efficiency of the fieldmen, Professor Montgomery says.

Similar testimony is borne by W. W. Fetrow in Bulletin No. 178 of the Oklahoma Experiment Station, giving the results of a study of the Oklahoma Cotton Growers' Association, another of the Sapiro associations that is still operating. "One great difficulty with an organization like the Oklahoma Cotton

Growers' Association is that it is too far from the members to the central organization," he says. "The members need to be brought in closer contact with their business organization in order to make them feel that they are a part of the organization."

This lack of contact between the members and the organization can be greatly improved, Professor Fetrow declares, by sending out fieldmen, and by the use of printed matter, news items, and radio messages. "Another very important means," he emphasizes, "is that of building up local business units, such as co-operative gins, which can function as part of the organization."

In all these associations, the members were led to expect a large measure of price control. This was the argument used to get them to sign iron-clad contracts. Mr. Sapiro and his associates relied upon these contracts to hold the members. But the futility of contracts when members are lacking in co-operative education and co-operative spirit, or when they lose confidence in the association and its management, is affirmed by the experience of all the Sapiro associations. Under the first five-year contract of the Oklahoma Cotton Growers' Association, according to Professor Fetrow, 44% of the members never delivered a pound of cotton to the association. In the last year of the first five-year contract period of the Texas Farm Bureau Cotton Association, only 38% of the members made deliveries.

Some of the associations, after suing a few members for breach of contract, found that such gifts were chiefly productive of "sore spots." More members were alienated than were frightened into making deliveries. The officers of the Dark Tobacco Association in Kentucky, Tennessee and Indiana went the limit, however, and sued members by the wholesale for breach of contract. The association won every case. But the more law suits it won, the smaller became the deliveries, and the association finally went down in utter defeat.

An exceedingly interesting account of the battles of the Dark Tobacco Association was given by W. C. O'Hara, who was fieldman for the association, in the *Co-Operative Marketing Journal* for January, 1929. Two of his noteworthy conclusions were that "a co-operative marketing association cannot exist by winning law suits," and "law suits never made co-operators and never will." This corroborates the apt remark of a California co-operative official that "Getting growers who are not co-operators to sign contracts only makes work for the legal department."

Experience thus reinforces common sense in refuting the notion that if you can talk farmers into signing on the dotted line of an iron-clad contract you can thereafter force them to co-operate. Contracts cannot be relied on to hold top-down associations together. And it would be unfortunate if they could when such associations are inefficient and wasteful, or are being preyed upon by selfish and dishonest officials.

Successful and enduring co-operation must grow from the bottom up. The successive steps should be taken only as the people themselves grow in co-

operative understanding and spirit, gain the knowledge and experience necessary to conduct their own affairs, and train men in co-operative leadership and management to occupy the positions of trust and responsibility. Europe abounds in successful co-operatives developed in this way. The California Fruit Growers' Exchange (citrus growers), the California Walnut Growers' Association, and the Land O'Lakes Creameries are outstanding examples of such co-operatives in this country. They are true federations of self-governing local associations.

Land O'Lakes Creameries, to be specific, is a federation of some 500 local co-operative creameries chiefly in Minnesota and adjoining states. Each creamery association in the federation retains its independent corporate existence and its autonomy. The local associations simply delegate to the federation certain functions, such as selling, standardizing the product, etc. Through delegates chosen by the local associations to attend the meetings of the federation, representative control by the producers is closely articulated and direct. This is strictly a bottom-up organization.

There is a contract between each local creamery association and the federation, but it is not relied upon to hold the federation together, or as a substitute for co-operative loyalty. In a letter to the writer about two years ago, John Brandt, president of Land O'Lakes Creameries, said of this contract:

"In reading over the contract, you will note that it is a rather complete and binding document, but we consider a contract between our members and the association only as good as the parties to the contract. It outlines our obligations to each other, and we have found that in no instance have we been compelled to enforce the provisions of this contract. Our relationship with our members is a mutual understanding, and everything seems to be going along in nice shape."

Just now we have the Farmers National Grain Corporation, organized at the behest of the Federal Farm Board. It is called a federation of regional co-operatives. But its organization has been hurried and from the top down. As a result, the integration is very poor, and opportunity for effective democratic control is quite lacking. The whole machine is in the control of the officials, who are obliged to take orders from the Farm Board. All the managers have been recruited from the old-line grain trade. The general manager is a miller, who resigned as head of a large milling corporation to accept this position.

Farmers should beware of all top-down schemes. They should develop their own co-operatives, locally at first, and then grow into larger things by amalgamation and federation, always keeping control effectively in the hands of the members, and employing managers who are co-operators at heart and have received their training in the co-operative movement. Only in this way can permanently successful co-operation be developed.

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## The Sea-Apostolate Congress

"The most perfect organization cannot advance the welfare of the soul by one hairsbreadth," Archbishop McDonald of Edinburgh said when preaching in the Pro-Cathedral at Liverpool to a great aggregation of sea-apostolate workers during the International Apostleship of the Sea Congress, July. His Grace dwelt upon the need for prayer, the invisible power which must be behind all such work," and said that the organizers of this great international movement for the spiritual welfare of Catholic seafarers had achieved wonderful success in the past ten years, chiefly through having organized spiritual alms, in obtaining prayers for the seamen in more than 600 Religious Communities.

Here we have, beyond question, the keynote of the most representative gathering of workers in the sea-apostolate which has ever been assembled. The delegates of Catholic sailor-service centres in Argentina, Australia, Belgium, Canada, England, France, Germany, Guatemala, Holland, India, Ireland, Spain, Scotland, and the United States, were present in the great Mersey port on the invitation of Dr. Downey, Archbishop of Liverpool, and under the auspices of the Apostleship of the Sea Society. And in all reports and speeches there was the recurrent "motif," that though Institutes for Catholic seamen were being built, games and excursions carried out, propaganda and organizing literature distributed in many languages, and sailor-welfare work was being practiced on sound, social and economic lines—in a word, all the paraphernalia of social service—still, all was being done so that "behind, above and beyond all these efforts, there should be all the power of God"—to quote again from Archbishop McDonald's inspiring Congress sermon. At the business sessions of the Congress, there was evident the missionary nature of this sea-apostolate in a peculiar way. The Belgian priest who spoke of his work amongst the seamen from the Congo at Antwerp illustrated the value of the prayers which had been obtained for his difficult apostolate. India spoke by the voices of a priest from Goa and a lady member of the Calcutta Apostleship of the Sea Committee. The Argentine reported through Father Ephrem, C. P., of Buenos Aires, and then Australia took up the story of a world-extending chain of services for sailors through Fathers Hogan and Page of Brisbane and Sydney. As at a great wireless receiving station, we listened in to reports relayed from Barcelona and New York, Hamburg and San Francisco, Rotterdam and New Orleans, all proclaiming the growth of a world movement in aid of our seafaring brethren of the Faith.

The Organizing Secretary of the Apostleship of the Sea reported that there were 104 Hon. Chaplains of the Society now working for the sailors, seven of whom were whole-time, and that the Society was operating in 140 ports, reaching through many channels of service at least 100,000 seafarers each year; he stated also that there were now

25 Institutes for the seamen, under Catholic auspices. But ten years ago there were less than a dozen such Institutes and not one Catholic priest giving exclusive service to merchant seamen. How has this extraordinary development of Catholic sailor-service taken place? And what is the Apostleship of the Sea Society?

We can best ascertain this by recalling how a young blue jacket in the Royal Navy went into the sacristy at North Queensferry, one morning more than forty years ago, and spoke to the priest whom he found there of the neglect on the part of Catholics of their seafaring brethren. This priest (who is now happily still with us, Rev. Canon Lord Archibald Douglas) thereafter published in the English *Messenger of the Sacred Heart* an appeal for greater interest being taken in the spiritual welfare of Catholic seafarers. There followed the first definite organization of services for our seamen initiated under Apostleship of Prayer auspices. Soon afterward a Catholic Truth Society Seamen's Welfare Committee was formed and the St. Vincent de Paul Society also entered into the hitherto quite neglected field of Catholic sailor-service. The "pioneer" Catholic Seamen's Institutes of London, Montreal, Sydney, Philadelphia and Dublin were established in this first wave of organization and the name and spirit of the Apostleship of the Sea (the Sailor's Branch of the Apostleship of Prayer) emerged then also.

After the War followed the second wave of enthusiasm in the reorganization of the Apostleship of the Sea at Glasgow in 1920 and the approval and blessing given by Pius XI to this fresh effort to remedy the still widespread neglect of our Catholic seamen. Ten years ago there was no Institute or other organized service for Catholic merchant seamen outside English-speaking countries. Nowhere in the world was there a Catholic priest (apart from Naval Chaplains) devoting his ministry to seamen. And Catholic seafarers are more than half of the world's total seafarers. The Apostleship of the Sea, now possessing its mandate from Rome "to spread more and more along the seacoasts of the two hemispheres," carried on its propaganda and organization internationally and in a few years time it has become firmly established in Holland, in Germany, in Spain, in the Argentine, in the United States, and its Hon. Port Chaplains are to be found in 140 ports throughout the world. There are now at least seven priests who are working exclusively for Catholic merchant seamen.

Especially gratifying were the reports received at the Congress from Msgr. Waring of New York, Father Carra of New Orleans and Father J. E. Rockliff regarding the greatly improved position of Catholic sailor-service on the American Continent. At New York and Philadelphia there have been Institutes for our seamen under Catholic auspices and the New Orleans Institute had done splendid work before it was closed down for reconstruction by the levee authorities, but American Catholics have been helped to realize that much more

remains to be done for Catholic seamen, through Apostleship of the Sea propaganda and particularly through the organizing visits of the A. S. International Promoter, Father J. E. Rockliff. Now there is a Southern California Branch of the A. S., under the presidency of Bishop Cantwell of Los Angeles, and Father Patrick Shear has been appointed Director, while Fr. A. Jacobs is Port Chaplain at San Pedro. Brooklyn has its new A. S. Institute at 189 Columbia St., with Father B. J. Quinn as Director. The port of New York will soon have a new Institute, thanks to the direct interest which His Eminence Cardinal Hayes has shown in the Apostleship of the Sea movement, and other leading ports on the North American seaboard are likely soon to be organized as regards the necessary services to our seamen.

A special ovation was given to Prof. W. H. Atherton, manager of the well-known Catholic Sailors' Club of Montreal, when that pioneer worker in the sea-apostolate rose to speak at the Mass Meeting where over 4,000 people attended during the Congress. Almost thirty years ago Dr. Atherton began his great work of building up, from a one-room garret in a back street, an Institute for seamen, since grown into the imposing present-day club which is a landmark on the Montreal waterfront. Dr. Atherton believes in organization on sound business and social foundations, and he has unbounded faith in the good-will of Catholic people everywhere to help out in sailor-services. The Montreal Catholic Sailors' Club, which is one of the finest of its kind in the world, has been built up by the citizens of Montreal and the sailors, under Dr. Atherton's direction. And this expert worker in the sea-apostolate proclaimed that the new movement was helping Montreal also, since today no Catholic sailor-service centre could carry on successfully as an isolated unit.

The outstanding achievement of this unique Congress was the formation of an International Council for the advancement of Catholic sailor-service, under the title of the Apostolatus Maris Council, and the formal acceptance by all the nations there represented of the organizing services of the Apostleship of the Sea Headquarters Office which is situate in London. The present writer was appointed the International Organizing Secretary of this Council. In the past the A. S. Headquarters Office has been, *de facto*, an international organizing centre—it is now so *de jure*, and there is further the guarantee of financial support in carrying out the many and exacting duties of an international bureau.

The "Apostolatus Maris" work-program may be summarized in this way: "to organize services for the spiritual welfare of Catholic seafarers throughout the world by securing Port Chaplains, Seamen's Institutes, ship-visiting and other ancillary lay services and at the same time building up behind all these and for their support the understanding and practical good-will of the general body of Catholic people in all countries." This may appear to be a

too-ambitious program. But it is being realized, and Admiral Charlton, who presided at the business sessions of the Congress, summed up the reports of a very congested agenda in a succinct phrase: "The Apostleship of the Sea is a going concern." God helping us, we will keep it going.

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## Proclaiming a Christian Social Principle

It is characteristic of the spirit and attitude of the press of our country toward economic problems that it should have entirely omitted any reference to the Canadian Co-operative Congress, held at Toronto in July. It was a notable event, which should have brought to the attention of the American people should have been considered the duty of a press lamentably helpless as a leader of public opinion in the face of pressing economic problems.

Whatever the motives and reasons of this silence may have been, the American public is the poorer because of it. The report of the Congress, as published in *The Canadian Co-operator* for August contains an unusual array of intelligent and enlightened opinion, many would have been glad to learn about. What was said on the subject of "Reconciliation of the Interests and Co-ordination of the Efforts of Consumers' and Producers' Co-operatives," introduced to one of the meetings by the General Secretary, Mr. George Keen, of Brantford, Ontario, is especially noteworthy. After some discussion by such men as Mr. William Gallacher, Director of the Scottish Co-operative Wholesale Society, Ltd., Mr. J. J. Morrison, of the United Farmers' Co-operative Co., Toronto, and Dr. J. P. Warbasse, representing The Co-operative League of the U. S. A., the General Secretary, in replying to the discussion, declared, like Dr. Warbasse and Mr. Gallacher, he was devoted to the consumers' theory of production. That human society should first ascertain its needs as consumers or users of commodities and services, and proceed to organize the production or supplying of them, was the logical method of arranging our economic life. It would eliminate waste as well as profit. Nevertheless, the co-operative commonwealth could not be built in conformity with any economic "blue-print" prepared in advance. Progress in that direction would be tentative, and action, from time to time, would be governed by the experience gained in the process of development. To use a hackneyed expression, we were up against a condition and not a theory. In applying our co-operative philosophy and principles we had to take the world as we found it. The universal application of the consumers' theory of production was remote, and all we could do was to work, as best we could, in its general direction. Co-operators were interested in the people both as consumers and producers, and it should be their aim to knock on the head the profit motive in our economic life wherever it was possible to do so, whether its manifestation took the form of exploiting the people

producers or as consumers. Our ambition should be to make of the people co-operators in the psychological and philosophical sense, which would dispose them to approach difficulties, arising in relations between organized producers and organized consumers, in a co-operative and equitable spirit. The fact should not be overlooked that by mutual action there was a considerable fund to be saved in the process of transmission of merchandise from producers to consumers, and that if the two organized bodies did not, at any time, agree upon an equitable division of that fund it would pass to the advantage of the business interests opposed to both classes. While it was natural that a co-operative official forced to buy and one hired to sell should compete for advantage as to price, the adjustment of relations between producers' and consumers' organizations should not be left to individual employees. General policies affecting the relations between the two classes should be settled by negotiations between the executives representing both bodies, to which the employees in the ordinary course of business would have effect. He thought the time would come eventually when produce exchanges would be established and fair prices determined around a table of representatives of the two classes which alone were mutually interested, namely the producers and the consumers.

This line of reasoning agrees with the principles and theories the Christian Social School has advanced and fought for for a century. It declares for a return to an anthropocentric system of economics, producing goods for the sake of man and not for the sake of profit. It is this one great central idea of the Catholics of the world should grasp and propagate. The practical working out of a system, founded on this principle, would proceed in the manner of a gradual evolution, terminating in the complete emancipation of the economic life of the nation from the slavery imposed upon it by the profit motive. It is this central idea of the present system that has deserved for it the ugly epithet of 'capitalistic', production carried on for the sake of profit with the intention of creating more capital to be likewise employed in the same manner, and without regard for the welfare of individuals and society.

F. P. K.

Taxation should bear most upon those who are able to contribute most to the common good, but should not be made a means of confiscation. Special protection should be given to the small shareholder and a wider diffusion of shares made possible, within the limits of justice. The words of Pope Leo XIII must be borne in mind: "The right to possess private property is derived from nature, not from man; and the State has the right to control its use in the interest of the public good, but by no means to absorb it altogether. The State would therefore be unjust and cruel if under the name of taxation it were to deprive the private owner of more than is fitting."

JOS. HUSSLEIN, S. J.

## Independence Fostered for Profit

The recent revolts in Latin American countries grant pharisees, who believe in the superiority of the Anglo-Saxon race, an opportunity to declare: "O Lord, we thank Thee that we are not as those Latins!" Those who speak thus are either ignorant of the fact, or wish to hide that England fomented and abated revolution in South America at a time when Spain was helpless.

Declaring that it was good news to hear that the centenary of the death of Bolivar, in September next, is to be celebrated in England, the *Saturday Review* recently wrote:

"el Liberador was almost the greatest man that the new world has yet produced, and his career is all too little known in Great Britain though it was only with the help of Canning that he was able to accomplish so much."<sup>1</sup>)

What the English review does not say is that Canning pursued the course referred to, not because he was actuated by a noble ideal, however visionary or doctrinaire, but because he was convinced that the Spanish colonies, free from Spain, would offer better markets for British goods than they would were they to remain subject to the Spanish crown. His mercenary policy was part of the very same free trade policy which led such men as McCulloch, List and Carey to demand our country should protect itself by tariff legislation against English wares, produced in English factories by men and women laboring under the most degrading conditions and at starvation wages.

The distinguished German historian, Bartholdt Niebuhr, reports that an English diplomat admitted to him, in the face of the chaos resulting from the revolutions that shook South and Central America a hundred years ago, his country's statesmen had erred in adopting the course referred to. In our days, so genuine a friend of Latin America as the late Charles F. Lummis expressed his belief that every former colony of Spain was worse off for its separation from the mother country.

The author of "Liberty and Despotism in Spanish America," Cecil Jane, takes another view, however. One that, because our own people are suffering from political indifference, deserves our attention. The author of this valuable monograph, but recently published, attributes the atmosphere of restlessness, overhanging Latin America, and which, as he remarks, "has to foreign observers often seemed to be a perpetual revolution," to the idealism of the Latin race and not to an inherent lack of ability for self-government.

"Belief in the ideal and faith," Cecil Jane writes, "are the factors which determine the attitude of Spanish-Americans toward all political questions. They believe in the attainability of perfection and they will be content with nothing less than the perfect. They have faith in themselves and in their future, a faith which has been proof against all the disappointments and all the disillusionment of the period of independence. Because they have this faith, they are content with no regime, which does

<sup>1</sup>) Loc. cit. London, August 23, 1930, p. 219.

not give them both the maximum of liberty and the maximum of efficiency. They believe both to be simultaneously attainable, and they continue to face the problem of such attainment sincerely, convinced in their own mind that the solution will be reached."<sup>1)</sup>

F. P. K.

### Warder's Review

#### For Emancipation of the West

Decentralization of industry and emancipation from financial power, concentrated in the East, should constitute the economic program of the West. Goods produced at a great distance from the consumers are made unnecessarily expensive by transportation, while the fact that factories and shops are not rationally distributed over the country helps to make local food markets unprofitable.

The farmer must pay a heavy toll to the railroads for the goods he consumes and the goods he produces. Why should that be? Those of his children, who cannot remain on the farm, must frequently seek work at a great distance from their home, instead of finding an occasion to engage in some occupation in the nearest town.

The principles enunciated by Carey a hundred years ago, demanding industrial emancipation from England, may be applied today to the West, which cannot, however, protect itself against the East, and the advantages it has gained, by high tariffs. On the contrary, the West must pay excessive prices for goods, not infrequently of an inferior kind, in order that trustified industries may be able to garner profits out of all proportion to the services they render Society.

#### The One No Less "Alien" Than the Other

The growing pessimism regarding western culture finds expression in the following words, found in Major Yeats Brown's recently published volume, "Bengal Lancer":

"We Europeans are always giving something to somebody. Christianity for instance. Then education. Now we give our ideas of democracy. All this is alien to the Hindu mind. . . ."<sup>2)</sup>

Since Major Yeats Brown evidently considers the giving of Christianity, education and democracy to peoples, not possessing them, to be more or less in the nature of imposing upon them evils, why did he not go a little further and refer to the introduction of birth control clinics into India? A recent issue of *The Week*, published at Bombay, writes:

"The first official birth control clinics have been sanctioned by the Government of Mysore, which on the reports of the Senior Surgeon have passed orders sanctioning a sum of Rs. 500 each to the Victorian and the Maternity Hospitals, Bangalore, and the Krishnarajendra and the Vani Vilas Hospitals, Mysore, for the purchase of contraceptive appliances to be stored in these hospitals with a view to sell them to people at cost price."

With the intention of providing the necessary

knowledge and means for contraception in view the Senior Surgeon has proposed

"That women medical officers in the said hospitals should be authorized to enlighten married women desirous of information on the subject for bona fide reasons and also teach the necessary technique."

Are we to suppose such instructions and practice to be less alien to the Hindu mind than Christianity? Hardly. Birth control, too, is a "gift of foreign origin. For the physician, who has not been asked to co-operate with the women medical officers and to give them "such advice as is needed for the development of clinics," is said to have made "a special study of contraception in America.

#### Stifling Local Initiative

Misdirected charity may make beggars of individuals and families; dependence on outside help may destroy initiative in communities as well as in individuals.

An instance of this nature is related by John C. Campbell, Secretary, Southern Highland Division Russell Sage Foundation, at the time he wrote the book, we intend to quote from. He writes, in the chapter on Education, that while arrangements to provide educational opportunities to certain remote neighborhoods may solve "one of the phases of the question of co-operation between Church and State agencies, they do not necessarily hasten the upbuilding of the public school. In some cases, indeed, the presence in a community of a day school under church or private auspices would seem to have a tendency to weaken local initiative."

Mr. Campbell relates, as an instance of this kind that of a certain community, "which through the efforts of one of its citizens had begun to take steps toward securing an adequate public school. Land had been bought, plans matured for a new brick schoolhouse, and even a kiln built to burn the brick." It was then "a church board became interested, and feeling, doubtless, that such enterprises deserved help, offered to supply a school free of expense."

And the result? "Today this community," Mr. Campbell continues, "which is able financially to administer its own schools, will neither vote money nor contribute to the support of a good public school although the church board has withdrawn its help."<sup>1)</sup>

Would not some such result follow in many instances, were the Federal Government—Uncle Sam the man with the bank roll—to grant aid from Treasury funds to the States, or permitted to continue maternity aid, or otherwise engage in activities that local authorities should be, and are in most instances able to cope with?

#### St. Augustine on the Christian Duty of Work

Numerous sentences in the writings of the Fathers of the Church emphasize the duty of the Christian to work, and permit an insight into the difficulties they encountered in impressing this obligation on the Christians of their day.

Both from a sense of duty and a desire to se

<sup>1)</sup> Loc. cit. Oxford, 1929, p. 165.

<sup>2)</sup> Quoted approvingly in the *Saturday Review*, London.

<sup>1)</sup> Campbell, John C. *The Southern Highlander and His Homeland*. N. Y., 1921, p. 275.

good example not only anchorites but also early Christian monastic orders combined manual labor with other forms of work with prayer, contemplation and the practice of charity. How energetically these communities worked with their hands and how productive their labors were, at least in instances, is evidenced by a remark made by St. Augustine to the effect that the Syrian monks loaded entire ships with the products of their toil and sent them to sections where great distress happened to exist. Like the other Fathers, St. Augustine, whose memory is cherished in a particular manner at present, at the fifteenth centenary of his death, stresses the duty of labor. Dr. I. Seipel, onetime Chancellor of the Austrian Republic, reminds us that "like Chrysostom, Augustine cites the example of St. Paul in order to exhort to a proper valuation of work. He emphasizes in particular that Paul worked with his hands, although he was not obliged to do so. At the same time he was so active in the service of the word of God that one can hardly understand how he found time for the manual labor he actually performed. His example should be kept in mind particularly by the monks, among whom, as Augustine complains, there were unfortunately some who lived in utter idleness in their communities. If individuals, who possibly had been obliged to work every day for a living, turned idlers after entering a monastery, their conduct was all the more to be condemned since they could see many among their brothers in religion who now labored diligently although they had been idlers before becoming monks." "From this last remark," Seipel continues, "one can see that precisely among members of the upper classes prejudice against labor was overcome in the interest of ascetic practice. It was much more difficult to conquer the deep rooted aversion to toil among the lower classes, which at times became evident even in the monasteries."<sup>1</sup>)

Neo-paganism is no less fruitful of aversion to manual labor, to work in its humbler forms, than was paganism of old. Profit without labor coupled with pleasure-seeking and a love of ease, are notoriously widespread today.

### On the Housing Problem

An interrogation, impossible in our country for constitutional reasons, was addressed to the Minister of Labor of Holland late in June by Dr. H. Hermans, member of the Second Chamber of the Dutch Parliament. The representative, speaking for himself and a group of like-minded people, wanted to know what was the Government's position regarding the provision of homes for large families.

Having directed the attention to the receding birth rates, which fell from 23.3 in 1928 to 22.3 in 1929, and promise to reach a still lower figure this year, Dr. Hermans demonstrated that the builders of the present did not take into account families consist-

ing of parents and numerous children, and that in consequence families of this kind were in a growing measure experiencing difficulties to find a home. Even independent of the general aversion of house-owners to rent to families with children.

The Dutch representative furthermore declared rents to be much too high, a fact that is not taken into consideration sufficiently in our country by those engaged in ameliorating the condition of the poor or fostering the security of the middle classes. In fact, rents are outrageously high in our country, compared to average incomes, not primarily through the fault of house-owners, but because of the excessive prices of material—in consequence of monopolies established in the last forty years—and the high wages paid to workers in the building trades.<sup>1</sup>) Dr. Hermans ended with the request, addressed to the Government, that ways and means should be found to render assistance to families of the kind referred to.

The Catholic press of Holland immediately seconded Dr. Hermans' appeal, declaring *inter alia* that Catholic house-owners too must, unfortunately, be accused of using the methods denounced by the speaker. Such questions as "How many children have you?"—"I am very sorry, but . . .!" should not be uttered by a Catholic property owner, while, on the other hand, a spirit so anti-social and entirely incompatible with Catholic principles as the one responsible for the attitude referred to should be much more frequently stigmatized.

The jerry-built bungalows and houses, so common in America at present, erected by speculators and sold at usurious prices to families anxious to establish themselves in a home of their own, constitute a crying shame and injustice. Were public authority not so entirely imbued with the fallacious principle that business must not be interfered with, construction methods, such as those resorted to by speculative builders, would not be permitted in a country as rich in natural resources as is ours. The immoral Roman principle *caveat emptor* should be placarded on every row of bungalows and houses built for profit in our country.

### Contemporary Opinion

Financial collapse has come. It is all due to that system which seeks first and foremost riches for the rich. "Big Business" thrives only while there are subject markets to exploit; but these, in the modern world, are near to exhaustion.

*The Standard*<sup>2</sup>)

Gilbert Murray says of the *Annual of Japanese Art* for 1927: "In it there are two main schools represented, one of which follows the native tradition and one of which has fallen under the influ-

<sup>1</sup>) Seipel, Dr. Ignaz. *Die wirtschaftsethischen Lehren der Kirchenväter*. Vienna, 1907. Pp. 129-132. The references are to Augustine: *De moribus ecclesiae*, and *De opere monachorum*.

<sup>1</sup>) Relatively high in comparison with the income of the unorganized male and female workers, as also the white collar employees.

<sup>2</sup>) "An organ of Irish Catholic opinion," published at Dublin.

ence of Europe. . . . I feel confident that if the two styles of art found in that book had been found by excavation on some ancient site, every critic would have said: 'At this point it is clear that the old and fine civilization of Japan was overrun and almost destroyed by a peculiarly low type of barbarian. It is just what we find in the Minoan Empire, or in the collapse of Roman Africa under the attacks of the Negroes.'"

Gilbert Murray continues: "I notice in advanced Liberal journals, both in England and America, not merely a desire for reform in certain sexual matters where reform is probably overdue, but a sort of disinterested enthusiasm for sexual misconduct in all its forms, from obscene language to unnatural vice. A word of condemnation for such things produces a storm of protest." The literature he refers to has become the authority and inspiration of the mass drive to overthrow the moral code.

*Antioch Notes<sup>1)</sup>*

At the 1930 meeting of the Association of Mayors of New York, the topic of school costs was brought up. George W. Knox, corporation counsel of Niagara Falls, stated that as his city devoted about thirty-five per cent of its expenditures to the schools, he thought that school-board demands were becoming excessive. Much of this money, he contended, was used, not for the benefit of the children, but "to erect monuments to the high moguls of the Department of Education at Albany." In the spirit of "after me the deluge," one of the mayors rejoined, that if the people wanted these monuments, and were willing to pay for them, how could objection be raised? The topic was then referred to a committee, which is a polite way of conveying it to the guillotine.

Mr. Knox is fighting for a cause doomed to defeat. For the good will and intelligence of the teachers in the ranks, we have the highest respect. But the public-school system is part of the political system, which means that in one aspect the schools are the prey of politicians and in another, the prey of builders, contractors, teachers' colleges, psychologists, supply houses and other individuals and corporations with something to sell. How well these merchants have succeeded, is a melancholy story in many an American community. *America<sup>2)</sup>*

The Gordian knot of social unhappiness must not be subjected to the slaughterer's knife of Anarchism, the dagger of Communism, or the more refined razor of Collective Socialism, or even to the gnawing teeth of State Socialism or so-called Fabian Socialism. To these destructive agencies we must oppose the unravelling and constructive. Into this we cannot here enter, but Devas gives us an immediate and practical test to distinguish the genuine Social reformer from the Socialist. Perhaps the best, he says, is a man's affection toward or aversion from small owners and holders of property: hostility to small ownership is a sign that the So-

cialism is to be labeled real and dangerous. We think, however, it is also necessary to affirm that as Ruskin acknowledged, economic science is bound up indissolubly with ethics; but it is also indissolubly bound up with theology, for the evils of Society are fundamentally due to aversion from Christianity and without the aid of true religion no solution of the Social question is possible. In other words "Christian Socialism" is Catholicism in practice, carrying out the principles laid down in the two primary commandments: Love the Lord thy God with thy whole heart and soul, and love thy neighbor as thou lovest thyself, not for what thou canst get out of him, but for the love of God. This do and thou shalt live.

*The Catholic Medical Guardian,  
Harrow-on-the Hill, Middlesex*

Negro Masonry presents a problem to the lodge world. If the brotherhood of Masonry is to be more than an empty term, what will be done with the Negro lodge? Will the courtesies of an all-embracing brotherhood, even restricted as it is to men of certain age, and of physical well-being, be extended to the Negro? The quotation following seems to answer "no!" We have found this quotation in the editorial section of *Freemasonry and Eastern Star* and reprint it in its entirety, because of the information contained therein:

"The Caucasian brethren in The United States will find what will be to them a very startling picture in the *Masonic Record* of London. In a recent supplement of this magazine there appears an illustration of a banquet of Cape Coast Lodge No. 773, Gold Coast, West Coast of Africa, in which all of those at the festive board, with probably one exception, are Negroes. This Lodge was founded in 1859 and is on the register of The Grand Lodge of England. The brethren are in full evening dress or dinner jackets; the officers are wearing Masonic collars in addition to their aprons and jewels. The only Grand Lodges drawing a color line are those of The United States and in Canada along the immediate Canadian-American border line. It is customary for foreign bodies to admit natives of the localities in which their Lodges operate, provided they are duly qualified and can pass the ballot. It will no doubt be of interest to learn that upon The American Continent there are at least three 'regular' Lodges composed entirely of Negroes, namely, Alpha No. 116, Newark, N. J., working under the jurisdiction of The Grand Lodge of that State; Thistle No. 1013, Panama, under The Grand Lodge of Scotland, and Union No. 18, Halifax, formerly under The Grand Lodge of England, but which participated in the formation of the present Grand Lodge of Nova Scotia in 1869. It is doubtful, irrespective of the unquestionable regularity of these Lodges, whether an American Lodge would accord the usual courtesies to any of their members should they seek admission as visitors."

*Christian Cynosure<sup>1)</sup>*

<sup>1)</sup> Published by Antioch College, Yellow Springs, Ohio.

<sup>2)</sup> N. Y. Aug. 2, 1930.

<sup>1)</sup> A Protestant denominational monthly, opposed to all secret societies, especially, however, Masonry.

## CATHOLIC ACTION

Speaking at a meeting of the Catholic Emigration Society, founded with the intention to encourage organized Catholic emigration to the Dominions of the British Empire, Cardinal Bourne said:

Whatever its scope, whatever the present extent of its work may be, there can be no question that this society is absolutely necessary, if only as a nucleus of something much larger in the future. Without the Catholic Emigration Society there would be wanting a vital element in the organization of Catholics in this country."

Catholic Press Action, inaugurated by Father Six Hardt, O. M. I., for the purpose of introducing a Catholic paper into every Catholic home and securing for the Catholic Press active co-operation instead of negative criticism, has resulted in the institution of a Press Sunday in the Rhenish and Westphalian industrial towns of Duisburg, Hamm, Dinslaken, and Moers.

Sermons were preached in all the churches explaining the necessity and duty of supporting Catholic publications. Similar addresses were delivered at meetings of the various Catholic associations. As a result of these, "Press Circles" have been formed in all the parishes to continue the good work.

Upon Catholic initiative a special review for invalids has been founded and is entitled *Revue for the Sick Life*. This is the first publication in France founded particularly for the sick. The editor of *Revue* is Fr. Sanson, of the Oratory, former confessor of Notre Dame. Fr. Sanson gives the purpose of his review, as follows:

To be for all the suffering a hearth of life, where every one may find rest from their lassitude . . . to complete the task of physicians, nurses, and all those who, far or near, devote themselves to the care of the sick . . . to recall to men the words of St. Paul—at the same time so human and divine—"If one member suffer anything, all members suffer with it," and to aid them to live as long as possible."

A fund for encouraging marriage and increasing the birth-rate has been introduced by the French Government. The idea is to provide poor girls with a "dowry" amounting to \$400. Under the present arrangement the scheme is confined to certain parts of Paris, but it is hoped to extend the area soon.

To be eligible for the Government "dowry" a girl must be between twenty-one and thirty years of age, be poor, working at a regular occupation, and must present herself before the Mayor of the district and prove that she could marry if she had a dowry.

There are certain precautionary rules whereby payment of the money may be stopped in the event of the marriage not taking place. At present the capital of the fund produces less than 4 per cent interest a year, which limits the candidates considerably. In time, however, it is hoped that wealthy philanthropists will aid the scheme by big gifts.

In connection with the celebration of the centenary of Belgian independence an International Congress of Catholic Employers and Junior Employers was held at Antwerp on September 5 and 6. Monseigneur J. Jansen, Vicar General of the Archdiocese of Malines, had accepted the honorary chairman-

ship, while Mr. Hendrik Heyman, Minister of Industry, Labor and Social Welfare, acted as protector.

The event was sponsored by the Secretariate of the National Christian Association of Employers, of Belgium, with headquarters at Antwerp. The program was printed in Flemish, French, German and Spanish, since Catholic employers in The Netherlands, Belgium, Germany, France and Spain are organized, at least in part. The oldest organization of Catholic employers seems to be the "Alg. R. K. Werkgeversvereniging," of Holland; Germany has its "Handels- und Industrie-Beiräthe der Deutschen Centrumpartei"; Belgium an "Algem. chr. Verbond von Werkgevers." The French association is known as "Confédération française des Professions commerciales, industrielles et libérales," which held its congress at Lyon in March of this year. Spain possesses a similar organization, the "Asociacion General de Patronos Catolicos," with headquarters at Valencia.

## CREMATION

By persistent efforts Cremation is being popularized in all countries that permit the erection of crematoriums. At the Annual Meeting of the Cremation Society of England, Sir Peter Chalmers Mitchell intimated that the number of cremations in Great Britain during 1929 was 4,353 compared with 3,436 in the previous year.

In our country, the cremation of the bodies of men and women of some prominence is helping to foster this mode of disposing of the dead, prohibited by the Church.

## JUVENILE WELFARE

The International Association for the Protection of Infants has held a meeting at Liège, Belgium, at which 29 countries were represented. It expressed the hope that educational, physical, and psychological examination of children would be made compulsory on admission to school and whenever troubles developed in the child during the period of study.

Among improvements for the prevention of tuberculosis among scholars it recommended games and physical education in the open air; a unified form of statistics; extension to all countries of compulsory notification of tuberculosis, and more intense anti-tubercle propaganda. The congress was of opinion that measures for the protection of maternity and infancy should be not only hygienic and medical, but also juridical, economic, educative, moral, and social.

## LUXURY

The Bureau of the Census announces that, according to a preliminary tabulation of the data collected in the census of manufactures taken in 1930, the total value of sporting and athletic goods (not including firearms and ammunition) shipped or delivered in 1929 by establishments engaged primarily in the manufacture of these commodities amounted to \$48,900,483, an increase of 23.7 per cent as compared with \$39,516,476 reported for 1921, the last preceding census year.

The total for 1929 is made up as follows: Golf goods, \$17,908,753; tennis goods, \$4,690,754; baseball goods, \$5,793,632; football, basketball, boxing, etc. goods, \$3,898,226; fishing apparatus, \$8,572,607; skates, \$4,873,961; gymnasium goods, \$1,054,781; miscellaneous sporting and athletic goods, \$2,107,769.

The value of sporting and athletic goods (not including firearms and ammunition) thus produced outside the industry proper in 1927 was \$2,713,092, an amount equal to 6 per

cent of the total value of this class of commodities made within the industry. The corresponding value for 1929 has not yet been ascertained.

Race-track betting is said by the United Press to flourish "as a \$450,000,000 industry this year, oblivious of the economic crisis and the drought, according to a recent survey. Thousands of persons are involved, from those who place \$1 on a horse they'll never see to those who wager thousands and make the rounds of all the tracks."

The estimate of \$450,000,000, which must remain a guess because of the impossibility of computing wagers placed with bookmakers away from the tracks, is based on the following figures:

|   |              |
|---|--------------|
| Winter meetings in Louisiana and seasonal meetings in Ohio and West Virginia..... | \$50,000,000 |
| Maryland .....  | 70,000,000   |
| Kentucky .....  | 50,000,000   |
| Illinois .....  | 65,000,000   |
| New York .....  | 80,000,000   |
| Hand books, American, Canadian and Mexican tracks .....                           | 150,000,000  |

An indication of the accuracy of these figures may be obtained from the official report of Maryland. A total of \$54,619,867 was wagered at the four one-mile tracks in 1929 and there are several half-mile tracks that would easily boost this figure to \$70,000,000 on a conservative estimate.

Definite figures are obtainable in Maryland because that State, like Kentucky and Illinois, has the pari-mutuel system, whereby the bettor purchases a ticket. The State deducts a percentage, varying from 6½ to 15. The number of tickets bought on each horse determines the odds.

#### CO-OPERATION

All delegates to the thirteenth conference of the International Cooperative Alliance, held at Vienna late in August, with the exception of Soviet Russia, supported a resolution urging the Central Committee to exert all its energies toward securing harmonious cooperation between organized producers and consumers within the framework of the alliance.

In an address to delegates on the Canadian Wheat Pool, Andrew Cairns, statistician of the Canadian Co-Operative Wheat Producers of Winnipeg, Manitoba, made the following significant statement: "The reason for the stability of the pool system is that a relatively large percentage of its members formerly belonged to agricultural co-operative associations in Europe, including British, Austrian, German, Russian, Danish and Swedish."

Roadside marketing of farm products, having reached the proportions of a nation-wide business, is face to face with the problem of dishonest competition. Inferior and stale stocks of fruit and vegetables from the city markets are being carted to the country, particularly on week-ends and holidays, and sold to the motoring public under the guise of fresh farm products.

In an attempt to combat this sort of competition, truck farmers in New Jersey, Massachusetts and New York have formed roadside marketing cooperatives. Every member of such an association displays a sign stating that he belongs to a marketing cooperative and that membership automatically compels him to sell only those products which are fresh, locally produced and honestly packed. Some of the marketing associations have even placed themselves under state supervision and inspection to insure uniform quality of produce and fair practices in selling.

#### WHEAT POOLS

According to information received from Argentina farmers' co-operative societies at Santa Fé have formed a wheat pool on the lines of that in Canada with the object of eliminating individual selling.

#### FEDERAL FARM BOARD

Criticism of the policy of the Federal Farm Board as reflected in its recommendation for a reduction of the wheat acreage, was voiced by Prof. John I. Black, of Harvard University, speaking before the Second International Conference of Agricultural Economists at Cornell University on Aug. 27. He held that the farmers should insist upon their right to produce as much wheat as they wished.

Professor Black reviewed briefly the opposition that has come from certain wheat farmers to a reduction of the acreage with a view to preventing overproduction. The Federal Farm Board, he said, has, as a result of this protest, already modified its program. He advocated wide development of the outlook service to farmers by the Department of Agriculture, which, he said, would enable them to take account properly of the domestic and foreign factors affecting production and marketing opportunities.

#### RED TRADE UNION INTERNATIONAL

In a message, sent from Riga, the correspondent of the London *Times* reports: On the occasion of the opening of the fifth World Congress of the Profintern [the Red Trade Union International] at Moscow, Lozovsky, the general secretary, published a long statement in the Soviet Press to the effect that events in China, India, and Indo-China would be the basis of the discussion at the congress. Half the population of the world, he stated, lived in these countries, and the present conditions there were the most favorable for the work of the Profintern.

As to other parts of the world, Lozovsky stated that the congress must work out a program for economic strikes and a gigantic class war for power. Besides China and India, where "revolution is already being carried out," the whole "Black Continent" must receive particular attention. New organizations for revolution must be created in the African colonies, and an economic and political war must be organized for the tens of millions of agricultural workers in the colonies. Latin America offered a fruitful field also but one of the most urgent tasks was the arranging of a system of dictatorship in the "Soviet regions of China."

#### CHAIN STORES

Discussing developments in Alberta, Mr. Thomas Swindlehurst, representing the Alberta Co-operative Wholesale Association, Ltd., said that the most serious competition of consumers' co-operatives were the chain stores. These corporations were taking over the wholesale houses in the cities and using them as distributive centres. They are still operating them under the original names, and supplying the retail trade of the province, which gave them a huge buying power. Each week they issued to the branch stores circulars advertising specials which in many cases, were below cost, an unfair competition, which was hard to meet, especially this year when every cent to the consumer counted.

The speaker stressed the anti-social significance of the big chain store organizations, and the power they would wield if they ever came to amalgamate. They were relentless and would not fail to crush the weaker elements in the

tributive trades. Their only consideration was profit for their shareholders.

Mr. Swindlehurst gave the following report on the sales of the Alberta association for the first five months of the present year: January, \$4,929.00; February, \$7,293.00; March, \$8,100.00; April, \$9,130.00; and May, \$9,137.00.

### MINE ACCIDENTS

Reports made to the Bureau of Mines, covering the first seven months of the present year, show that 1,132 lives were lost in accidents at coal mines. While this was 36 less than the number killed during the corresponding period last year, the death rate per million tons did not decline, being 3.71 this year as compared with 3.44 last year, owing to the fact that the output of coal fell off from 339,613,000 tons for the seven-month period a year ago to 304,900,000 tons for the same period of the present year.

Expressed in percentages, the output of coal declined 10 per cent while the number of deaths declined only 3 per cent. The death rate for bituminous mines increased from 3.6 to 3.33, although the actual number of fatalities was reduced from 911 to 883, the increased death rate being due to the decline of output from 297,751,000 tons to 265,349,000 tons during the seven-month periods of 1929 and 1930 respectively. The fatality rate for anthracite mines likewise increased (from 6.14 last year to 6.31 this year) notwithstanding a decline in fatalities from 257 to 249, the production of coal having declined even more, proportionately, from 41,862,000 tons for the period January to July last year to 39,450,000 this year.

### UNEMPLOYMENT RELIEF

The Podestà of Milan, in a statement to the *Corriere della Sera*, said that Signor Mussolini had approved the city's program of work to be undertaken during the winter months for the relief of unemployment. The principal works will be begun on October 28, and the whole program is to be completed in five months.

First place among the various schemes is to be taken by the systematization of the road network around the new railway station, which is to be opened in 1931, and the construction of sewers and drains at a cost of 5,500,000 lire to serve the new suburbs which are rapidly developing on all sides of the city. A sum of 10,500,000 lire is to be spent on road building and improvement, while 14,500,000 lire have been earmarked for the construction of schools, municipal buildings, barracks, waterworks, and so on. Altogether a sum of 44,300,000 lire is to be devoted to the various relief works, and it is estimated that employment will be provided for 6,000 men.

### COST OF MEDICAL CARE

The most recent report to be published by The Committee on the Cost of Medical Care—A Survey of the Medical Facilities of Shelby County, Indiana, by Allon Peebles—shows that here in 1929 drugs were as expensive as doctors.

In that year the people of Shelby County spent more than half a million dollars for the cure of the sick and prevention of disease—about \$21 per capita. Of that approximately one-third was received by the physicians; one-third was spent for drugs and medicines; and the remaining third was paid to dentists, nurses, hospitals and other agencies. Thirty physicians in the county reported a total net income of \$102,564; half of the net incomes were less than \$3,066,

while the remainder exceeded that figure. It is estimated that the county's drug stores took in about \$145,000 during the year for preparations and products for medical care; about half of this (46 per cent) went for patent medicines. The smallest item on the whole list of classifications was the county's expenditures for public health, \$7,164, or 1.3 per cent of the total bill for the care of the sick and prevention of disease.

### STUDENTS GAINFULLY EMPLOYED

The University of Missouri employment bureau placed students in 2,005 odd jobs and 280 permanent jobs in Columbia during the year ending August 1. This was an increase of nine per cent over the number of odd jobs filled the year before and a decrease of nine per cent in the number of students placed in permanent positions.

More than 150 men students worked for their room and almost 400 for their board. Salaries ranged from 30 to 35 cents an hour. Considerably more students were working than this survey shows; and the salaries paid were often in advance of those recorded by the bureau, it is said.

One-third of the total of men students in the University are working their way through school, paying from one-third to one-half of their expenses. The employment bureau is a University institution which is operated through the Young Men's Christian Association.

### OCCUPATIONAL DISEASES

Dermatitis (venenata), a common ailment among industrial workers, is now included among the occupational diseases under the Workmen's Compensation Act of New York, through an amendment adopted by the Legislature last winter and effective July 1, 1930.

Dr. Raphael Lewy, chief medical adviser of the Department of Labor, State of New York, describes dermatitis as "an inflammation of the skin due to contact with caustics, chemical irritants, drugs, plants and other irritating substances." Its addition to the list of compensable diseases is described by this authority as of particular importance because of the frequency of its occurrence and the wide range of occupations in which it develops as a sequence of employment.

### PERJURY

Perjury is so widespread in the United States that it is becoming extremely difficult to get the truth from witnesses in a large number of trials, former United States Attorney John D. Meyer told members of the Kiwanis club at a noon meeting, held in Pittsburgh, August 14.

Speaking on "What Are the Facts," Meyer cited the difficulty of securing truthful court testimony as one item in the universal scarcity of facts with which to put an end to vice and crime.

### RACKETEERING

Even the food supply of Greater New York has come under the influence of organized racketeering. William P. Groat, Assistant Attorney General, declared that his investigation of food racketeering "shows clearly that the business of Washington Market is farmed out and bid for on the auction block in a fashion which recalls the slave trade."

The records of the Truckmen's Association are said by the same official also to substantiate charges of discrimination and boycott against Utah eggs.

## **My Pioneer Life in the Great Forest in Northern Wisconsin**

Robbed and Deserted in Chicago; Looking for Work in St. Louis <sup>1)</sup>

### VII.

It was difficult for me to decide what best to do under the circumstances. Traveling for pleasure was at an end; the act of the pastor had settled that. But I could return home on what money I had left or write to my father for some more money to enable me to go on to some other place as I didn't like Chicago well enough to remain there. But in either case I would have to tell my father what had happened and I did not like to do that. I knew it would aggravate him terribly to learn that a man, in whom he had always placed confidence and believed to be above meanness of any kind, should have served him that way. I knew he was still low-spirited and downcast and I did not want to add to his trouble by informing him of the pastor's trick.

So after considering the matter thoroughly I came to the conclusion to try and do the best I could for myself with the money I had left; start off into the world on my own hook and learn how to take care of myself, and for the present at least, not let my father or anybody at home know what had happened.

I went and paid my hotel bill, after which I had about three dollars left, and with that I intended to get as far away from Chicago as possible; in that town I would not remain. I would like to get to St. Louis if I could, but I knew my money would not carry me half-way. By inquiring I found that a train would leave for St. Louis in the afternoon and with that train I concluded to go as far as my cash would take me. It was then about noon, but my pocket could not afford a dinner that day and besides, the trouble and aggravation I was subjected to had destroyed my appetite. Hence I took my valise and walked on toward the railway depot, and on the way pondered over my changed circumstances, the turn my affairs had so quickly taken. It was only a few days since I left home in fine spirits and delighted over the prospect of an extensive pleasure trip amply provided for by my father; but misplaced confidence on his part had completely changed everything in one night and I was walking the streets in Chicago, a strange place, among strange people and with an empty pocket.

I was placed in an awkward predicament and by a preacher, too, who, according to his talk, was then on his way south to convert disbelievers. But he had made one disbeliever in himself and his preaching at least, and left him behind in a strange place to get along as best he could, while he walked off with the cash in his pocket. I was troubled and aggravated of course, but not discouraged, as I knew well enough that I could make my living if I could find work to do, and I expected to have no trouble about that. But the whole affair was a lesson for

me, and I profited by it. It taught me how easily a person could be deceived by smooth tongued, and pretending people; even among the most religious preachers of the gospel the deceiver and smooth tongued pretender could be found. I was so forcibly impressed with the knowledge I had gained in the past few hours that I was, from that time, always on the lookout for characters that tried to work themselves into people's confidence and good will by the use of flattery and fine talk, whether religious or otherwise. This was really one of the main and most important things my father wished me to learn and observe while travelling (the ways of the world as he called it). He had no idea, though, that his pastor friend would himself figure as a splendid object lesson. To learn to take care of myself was another important thing in my father's estimation, and on that I had been given ample opportunity to practice as I was turned loose in the world penniless.

Arriving at the depot I found that I had to wait a good while before the train would start, and so I went and bought a loaf of bread and some cheese and eat a portion of it and put the rest in my valise to take along on the road. After a long and tiresome spell of waiting the train commenced to prepare and the ticket office opened. I was very anxious to know what the fare to St. Louis really was, but I did not like to ask as I knew that my cash could not buy a ticket; but I placed myself near the ticket office and by so doing I learned that it would take about three times as much money as I had and I concluded not to buy a ticket for any station on the way, but go on the train when it started and there see how I could fix it with the conductor. At last the train was ready and I boarded a car and soon we pulled out of Chicago. So far it was alright; we were leaving that town at a good speed, but how long I would be allowed to enjoy the ride was a question that had to be settled later on, and I felt very uneasy over the thought that I might perhaps be put off at the next station, if not somewhere on the road where there was no station.

Soon a man dressed in uniform, whom I at once recognized as the conductor and the one who would settle the business for me, entered the car and called "tickets". Everybody seemed to have one, and as they handed them out he punched a hole and handed them back. He had commenced in the furthest end of the car and as he approached nearer and nearer to where I was sitting in the other end of the car I grew proportionally hot and feverish. At last he stood in front of me and reached out his hand for my ticket. At the moment I was unable to say a word; I only shook my head and held up my purse. At this he stepped in and seating himself on a vacant seat in front of me, said, with a very pleasant smile on a very pleasant countenance: "Why, young fellow, have you got no ticket?" His pleasant demeanor at once made me feel more at ease and I went right at it and told him my whole story, where I came from and everything. Once or twice, while I related my bad luck in Chicago, he shook his head, which

<sup>1)</sup> Manuscript Memoirs of James Larson, late of Fredericksburg, Texas; publication begun in March, 1930, issue.

ook to mean that he doubted my statement, but when I had finished he said: "Well, you will find out of that kind of friends in the world if you are traveling much and you better be on the lookout for them. Where did you want to go to?" I told him I wanted to go to St. Louis but my money would not pay my way. So saying I handed him my purse which he emptied in his hand, and after counting it he said: "No, this certainly don't come near being enough, but I will help you somehow anyhow." Whereupon he took a ticket out of his pocket, punched a hole in it and handed it to me. As he was to go he said: "But now you haven't got a cent left when you get to St. Louis," and he grabbed in his pocket and gave me fifty cents. So everything was alright. I had a chance, at least, to get where I intended to go. My lucky star seemed yet to be shining.

But I knew very well there was a great deal of trouble in store for me even if I reached my destination alright.

In due time I arrived at St. Louis and with my valise in my hand I marched along the streets feeling very much like a tramp or outcast. St. Louis was a nice city, much nicer than Chicago, and then the great Mississippi River alive with steamboats big and small and the numerous boats lying along the levee, loading and unloading, packed so close that they could only touch the levee with the bow although it was over half a mile long. It would have been very interesting for me, who had never seen

anything of the kind before, if I had only arrived here in the condition my father had intended I should. But my empty pocket caused a worry in my mind that made the feeling of pleasure or enjoyment impossible. If I paid for a supper and bed I would not have a nickel left for to buy something to eat next morning. To be in such a fix among strangers and more than 465 miles away from home was extremely disagreeable. But I had my choice and had to abide by it no matter how it went.

So I walked about in the streets until late at night looking for a place where I could put up; not a hotel, that was way above my means. The commonest and cheapest roosting place was what I was hunting for, and to find one of them places I had to explore the narrow streets and alleys. At last I found a place with a sign over the door which read: Board & Lodging. The appearance of the place was com-

mon enough, even dirty and delapidated, and I concluded that the charges at such a hotel might come within the limit of my purse, and so I entered. The inside of the place harmonized very well with the outside appearance in dirt and disorder. In one corner stood a rickety old bar with a big whisky-bloated barkeeper behind it; a half-dozen rough-looking tipsy men were sitting at tables playing cards. It was by no means an inviting place to stop, and any-

one who carried money in his pocket was not likely to do it either; but I was not troubled, in that way I need not fear being robbed and so I asked if I could stop there over night. "Yes", the big barkeeper said, "but we take the pay in advance from strangers." "Alright," I said, "how much is it?" "Well," he said, "we got some beds 10 cent and some for 15c and if you want a room for yourself it will cost you more." I told him I would take a 15 cent bed and paid him at once.

That left me still a little money over for the next day as I didn't take supper although he urged me to do so late as it was, but I told him I had supper and I was really not hungry either; I had eat the remaining bread and cheese from my valise at the depot and drank a glass of beer to it and so I asked him to show me the bed as I was tired. He led me into a large room filled with double beds and pointing to one he said: "You can take that, there is no one in it." I then handed him my valise and asked him to take care of it. This mark of

confidence seemed to please him very much. At least he took it with a broad smile on his face and said: "Yes, that is the best way, then you know who has it." From the sound of his remark it would seem that baggage was in the habit of straying around in this landlord's establishment.

Soon as he was gone I went to bed and I had not been there long before I was convinced I had paid the full price for my roost and I wondered what those at 10 cent would look like. Mine consisted of a single blanket, no bedsheet, no pillowslip, and the covering of the cotton that constituted the pillow was black with dirt and smelled as if it had been in use for a year or more, the bedsack or mattress was so thin that I could feel and count every cord in the bottom with my back. But I was tired and soon fell asleep and slept very well. It was anyhow the best my purse could afford and it was useless to grumble.

## Katholischer

## Katechismus,

Herausgegeben

von der

Versammlung des allerheiligsten Erlösers.



Mit Genehmigung des Hochw. Bischofs von Buffalo,  
Dr. JOANNES TIMON.

Buffalo:

Verlegt und zu haben bei Anton Schmidt,  
No. 411 Mainstraße.

1854.

Title page of Catechism published by Redemptorist Fathers at the time they were also active in fostering the establishment of the Central Verein.

In the morning, of course, I had to have something to eat. I could not possibly do without it, and so, after washing and combing I entered the dining room. It was conducted on the plan of a restaurant but in the same common and delapidated style and condition as the balance of the establishment. Several small square tables stood about in the room and around them stood some old dirty raw-hide chairs. On each table was a printed card containing the bill of fare for breakfast and it was in perfect harmony with the aspect of the room; simple and cheap. There was fried bacon, potatoes and coffee with price, fried ham, potato, and coffee with price, and a few more items. But cheap as they all were only one on the list came within the limit of my means, and that was butter, biscuit and coffee, and that I called for. The coffee was very good and the bisquits also and as much as I cared to eat. The price was 15c which I paid soon as I had finished, and then I was flat broke.

In the bar-room I met the big bar-keeper or proprietor, as he really was, and he seemed very anxious to know something about me. He said "Good morning" very pleasantly and asked me how I had slept and then, abruptly, he said: "Say, where did you come from and where you mean to go to?" This question and the manner in which it was asked plainly indicated that the landlord was not in the habit of wasting politeness on his customers. In a hotel or well regulated boarding house it would have been considered insulting. But I was not offended, in fact, it gave me a chance to talk to him and tell him something about myself and my circumstances which I really meant to do that morning. And so I told him where I came from, where I had intended to go to, what had happened in Chicago and prevented me from going, and finally that I had given him my last nickel for my breakfast and now I had to try to get some work to do or I would not be able to pay for my dinner. He looked at me, apparently in surprise, for a moment, and then said: "Well, young fellow, you are in a fix sure enough. If you was a big strong chap you could easily find work on the levee; they need help there every day, but that work is too hard for you and work that you can do is scarce." He thought the matter over for a while and then said (with an eye to business of course): "But as for your boarding and lodging; if you leave your valise and clothing in my care you can stay here a week or two while hunting a job."

That was just the information I sought and I hated to ask the question for fear of being refused as he was so particular about getting pay in advance the evening before, and with such an understanding I would not feel like coming back for dinner or for supper or for bed either for fear of being told that I could have no accommodation without paying for it at the time. I felt much easier in mind after that. I knew that I could occupy a while trying to hunt work and if I was unsuccessful I had at

least a place to go for something to eat and sleep at night; even if it was simple fare and a hard bed.

So I started out in town with a much lighter heart after that conversation with the landlord than I would otherwise have been able to do. I went straight to the levee which I had noticed was the most busy place in town and I watched the men at work there for hours. But as my landlord had said and as I could plainly see myself, that work was only for very strong men, and they seemed even to give out occasionally. It consisted of carrying big heavy boxes and sacks containing two hundred pounds of salt, and the worst part of it was that they had to be constantly on the run, with their load as well as without it, and if one slackened a little he was quickly reminded of the fact by the mate of the boat who stood on deck and bellowed out: "Come arunning, come arunning you there." In the meantime, while the mate was urging on the men, they were all dripping wet with sweat.

For several days I spent a good while each day on the levee and watched the work all along the whole distance; but I found no difference in the work or the treatment of the men. The mates everywhere ordered them like they would slaves and drove them harder than we ever drove our steers in the busiest logging time. On every boat there stood one of those fellows bellowing "come arunning, come arunning." Some of those mates even stood with a club in the hand and one day I saw a mate knocking a man down for not moving fast enough. The pay for that work they said was high; as high as fifty cent an hour for good hands; but I became convinced that it was no work for me, no matter what the pay was, and so I give my attention to the town entirely.

Day after day I walked about in town but always with the same result. Every evening I had to return to my stopping place without having accomplished anything, even without having received the least encouragement. In some instances the fact that I was not educated stood in my way, and for hard work I was considered too small. People did not even care to give me a trial and see what I could do. Everybody had sufficient help to enable them to get through the dull spell that had come over industries of all kinds in St. Louis at that particular season. Dull time was a general complaint among people in St. Louis at that time; but when it was used against me where I inquired for employment I took it to be an excuse simply for the purpose of cutting the matter short. But later on I found it to be a fact that not only in St. Louis, but all over the South, business of all kinds was already stagnated on account of the troublesome question of slavery which at last brought on the Civil War.

So time passed; one unsuccessful day after another until I had nearly imposed on my generous landlord as long as I dared to, and it began to look as if I would, after all, be obliged to write to my father for money enough to take me home again.

## Collectanea

Of one of the greatest of Jesuit missionaries to have labored in the New World, Fr. Eusebio Kino, who was born a citizen of the German Empire, Dr. William John Tucker, Professor of English at the University of Arizona, said on a recent occasion:

"This man has thrown himself upon the hard heart of a country calculated to try the endurance of giants. He has fasted in its deserts, starved among its rocks, climbed up its down its terrible canyons on stone-bruised feet, and broken long fasts by unclean and repugnant food. Surely he has endured hunger, thirsts, cold and nakedness, of a kind beyond any conception St. Paul and his brethren could have had. Whatever the early Christians suffered, all happened in that safe little Mediterranean world, amid the old manners, the old landmarks. If they endured martyrdom, they died among their brethren, their relics were piously preserved, their names lived in the mouths of holy men. But this man has risked torture and death among infidels."

Once upon a time a professor in the University of Ingolstadt, Bavaria, Fr. Kino became in the words of Southern Arizona and Northern Sonora, again quote Professor Tucker, "a great Christian statesman, a great explorer, and above all the great pioneer of our Southwestern civilization."

To facilitate the raising of funds for the building of St. Francis Seminary at Milwaukee among the laity, the Salesian Society was founded in August 1853. Dr. Salzmann, who travelled far and near while engaged in this mission, distributed to the benefactors, who aided him, not merely holy pictures and leaflets, but, and this is especially worthy to note, books. Rev. Dr. Johnson, writing on "The History of St. Francis Seminary" in the *Salesianum*, conjectures that "they were offered as inducements to individuals who contributed more generously or to those who volunteered to act as promoters or collectors." The usual books given out, he writes, were the *Philothea* of St. Francis de Sales, a prayer book called *Der Pilgerstab*, and Goffine's well-known German prayerbook<sup>1)</sup> [rather a book for spiritual reading, intended chiefly for the family circle, invalids, etc.].

So we have here another effort to supply the German settlers in America with sound reading matter. It was by such means the faith was kept alive even in families that were comparatively isolated. We believe that no other Catholic group of immigrants were so well supplied with Catholic literature in the shape of newspapers, almanacs and books, as were the Germans. Unfortunately, this advantage was lost once the members of a family were no longer able to read German. Neither Catholic papers nor books, printed in the English language, meant to the first and second generation born in America what papers and books printed in German had meant to their sires.

The cash book, in which Dr. Salzmann, one of the founders and rectors of St. Francis Seminary, entered the donations obtained during what Rev. Peter Leo Johnson, D. D., calls his "epic tours

(1853-1857) in the quest of gold for the seminary", bears testimony to the liberality of the German pioneers.

Dr. Johnson writes:

"In this book there are about 10,000 names which are practically the roster of parishioners in the German parishes of the diocese [Milwaukee]. These names represent the roll call of the early contributors to the seminary, from the list of priests who subscribed on July 30, 1853, to the last list of laity who contributed on May 20, 1857. In the book 637 are listed separately as members of the Salesian Society, which was started in August, 1853, to organize lay support for the Seminary. The highest contribution is \$20, the lowest 15c, and the average is \$1. A \$10 contribution occurs frequently and it is thought this sum entitled one to membership in a Society of special benefactors who would enjoy perpetual remembrance in Masses to be said in the Seminary."<sup>1)</sup>

By far the greater majority of these donors were newcomers, who had but recently settled in Wisconsin, many of them on land which they cleared and which was still covered with stumps, while they lived in primitive log cabins. Dr. Johnson, knowing these facts, declares:

"It is believed that it falls to the lot of few investigators in history to scan a finer monument to Christian faith and teaching than is revealed by this book of Salzmann."<sup>2)</sup>

The parish of St. John the Baptist, at Somonauk, Illinois, is not specifically a German parish, since its membership consisted from the very beginning of people of different ethnic strains. From the History, compiled by its present pastor, Rev. C. J. Kirkfleet, O. Praem., it would seem, however, that a majority of its pioneers were Germans from the Alsace.

The first German Catholic family to have settled in the locality of the present Somonauk is known by the name Sherman. Whether that was the original name, or the anglicized form of some German name of similar sound, the History does not reveal. It declares:

"The Shermans came here from Prussia in 1835. There were three brothers, and they obtained three adjoining farms. Their history is of especial interest for our purpose, since in the early days the missionary priests, who passed through, usually made their stopping place at the home of Stephen Sherman. Here Holy Mass was celebrated and many of the children of the early settlers received the holy sacrament of Baptism in Mr. Sherman's cabin."<sup>3)</sup>

Stephen Sherman married a girl from the Alsace, Miss Louise Hucket. Other early settlers came from Wuerttemberg, among them the Sauters, Striegels, Abhalters and Zellers.

In 1863 the Catholics of Somonauk and vicinity bought and converted a Turner hall into a church. Three years later, under the direction of Rev. Dean Niederkorn, S. J., a new frame church was constructed. However, Fr. Niederkorn was not a resident pastor, since he was stationed at Chicago. He was succeeded by Rev. Caspar J. Huth, who remained in Somonauk from February 14, 1869, to May 1, 1884.

<sup>1)</sup> History of St. Francis Seminary III. The Corner Stone. *The Salesianum*, April, 1930, pp. 40-41. <sup>2)</sup> L. c. p. 40.

<sup>3)</sup> History of the Parish of St. John the Baptist, Somonauk, Ill. Somonauk, 1929, p. 6.

## The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America  
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 Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

*All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.*

PIUS X.

### Fundamentals of Christian Solidarism

It is a tragic anomaly that, following in the wake of the world war, and in spite of all the League of Nations stands for, one finds a narrow and selfish nationalism, with all its impediments to international commerce, thus aggravating and perpetuating the commercial dislocation due to the war itself. Indeed it seems as though in the world of industry and commerce the nations have not learned the lesson of the great war. Having eyes they see not; having ears they hear not; but are headed for destruction, headed straight for another war, the natural and inevitable culmination of industrial and commercial rivalry.

It is, too, an economic tragedy of the first magnitude when, to meet the exigencies of a state of unemployment, the nations "make work" for their citizens by putting obstacles in the way of international commerce. As well "make work" for the residents of a town by cutting off communication between it and the surrounding territory! Yes, that sort of thing "makes work," makes work like a fire or an earthquake which destroys a city, like a snow-

fall that blocks traffic, like the spilling of a pot of soup on the kitchen floor. The logical conclusion of such a policy is the destruction of civilization, and the reduction of everyone to the methods and standards of life of the primitive savage. Plenty of work to be sure, with but meagre results!

Against all such desperate folly the Co-operative Movement takes a definite and unequivocal stand. It asserts the solidarity and brotherhood of man, the interdependence of nations, the beneficence of trade. Its motto of "Each for all and all for each" is not limited in its application by race, language or political boundaries. Its league of the people of forty nations with a membership (including members' families) of two hundred and twenty millions through the International Co-operative Alliance is the practical realization of its ideals.

No: unemployment and economic distress cannot be remedied by impediments to exchange. Temporary alleviation of distress there may be, as when a sudden fall of snow in a city enables certain out-of-works to get a job and a meal; but only ultimate loss results from the steady pursuit of such a policy, and it is significant that co-operators generally have taken emphatic stands against it. Indeed, no other position is compatible with such an organization as the International Co-operative Alliance.

General prosperity is, therefore, dependent on freedom to exchange wealth. It is also dependent on freedom to produce wealth. And there is more implied in the latter phrase than most people imagine. What does it mean?

It means, in the first place, that the world's resources, which constitute the invitation and the opportunity for useful labor, should be accessible to all on equal terms. "Equal opportunities for all, special privileges for none." No natural resources must be "cornered"; and, while peaceable possession must be guaranteed to the worker so that he may reap the fruits of his toil it must be on terms which are just to all and which will enable no one to lay his fellowmen under tribute.

Freedom to produce, therefore, means equal opportunities for all. It means, also, in the second place, that everyone should be guaranteed a just return for his labor. No one will sow where he cannot reap; and, to the extent that insecurity prevails, industry and enterprise are discouraged. That is the reason why political disturbances are so disastrous to industry; no one knows whether, if he plants a crop, he will reap the harvest or if he builds a house he will be able to live in it. It is our privilege, of course, to distribute any wealth which has been produced as we may choose, inequitably if we like. But to the degree that injustice prevails in the distribution of wealth, to that degree wealth production will inevitably fail. This is a natural law, and no legislative enactment, involving even general slavery, can nullify it.

The Co-operative Movement stands, therefore, not only for freedom of exchange, between as well as within nations, but also stands for freedom of production, in its two-fold and mutually harmonizing aspects of equality of opportunity and equity of remuneration. In fact, it goes on record quite

nitely that Industry shall be for social service not for private profit, and is steadily working the application of this idea in our economic life. The opposing idea embodied in the motto of "every-man-for-himself" and, as Carlyle added, "the Devil takes the hindmost," has been conspicuous, and no doubt useful, in the lower organic world. Among them it is, however, now out of date; and the system of capitalism, which is its recent concrete expression in the field of human industry, is breaking down for reason of its own inherent weaknesses.

W. C. GOOD, B. A.,  
Pres., The Co-operative Union of Canada<sup>1)</sup>

### Indifference, Cause of Crises

The moral decline of the past few decades is accompanied by a cultural decline, especially noted in those engaged in the difficult task of trying to arouse the interest of men and women in serious thought for serious things. The Organizing Secretary of the Catholic Social Guild, of England, reporting to the twenty-first annual meeting of the organization, held in Ruskin College, Oxford, on August 3, says in this regard:

"Study circles, as in previous years, come and go, but unfortunately they are not coming as frequently as they did. In the earlier years one could expect, almost as a matter of course, the formation of a study circle at the end of a propaganda meeting. Nowadays a round of applause appears to satisfy the audience that they have given all that might be expected of them. Social study, which calls for concentration and systematic effort, does not appear to have the strong appeal it had in the earlier days of the Guild. The counter attractions in the form of cheap entertainment, the distressing number of young people who are unemployed, some of whom have never had a job, or the desire to have a "good time"—perhaps a combination of all these—make it increasingly difficult to persuade young men and women to give a night a week to serious study. Our appeal may not be falling on deaf ears, but in many instances it is falling on ears temporarily deafened by the noise of an attractive if muddled world."

The same conditions prevail in our country, of course, and perhaps even to a greater extent than in England. The Central Bureau has, for this reason, almost despaired of the possibility of conducting successfully study courses, such as those held at Spring Bank, Wisconsin, Fordham University and Manresa twenty years ago. However, we must come back to them, if our program, so generally recommended, is to be developed and executed intelligently.

Speaking of the work of the C. V., Rev. John J. Grady, Ph. D., Professor of Sociology in the Catholic University of America, recently stated (in an editorial printed in the *Baltimore Catholic Review*):

"There is a certain thoroughness in which this German Catholic organization approaches its work. It is not satisfied with a few resolutions hurriedly gotten together."

Such thoroughness is largely the result of reading and study, and other application to consideration of the great social questions of our time, to which to

have directed the attention of a growing number of Catholics in America will ever redound to the honor of our organization. There is need, however, of still more intensive study of the growing evils of the day as well as of the remedies that should be applied to the ills of society.

Lest we be discovered, in the end, to have been little else but blind men leading the blind, it behooves us to engage seriously in the study of social principles and problems, and to that end the Bureau should be enabled to conduct study courses, especially over the week-end, while ultimately we must follow the splendid example of the Catholic Social Guild, conducting the Catholic Workers' College, situated in Oxford, by organizing a School of Social Study.

Unfortunately the Catholic Social Guild of England finds itself, at the present, in the unhappy position of being threatened with a growing deficit. The treasurer says in this regard:

"I feel it my duty to warn the members that the Guild is at a real crisis in its affairs. Our expenditure cannot be reduced below its present amount if any sort of organization and propaganda is to be maintained. Our income is below that—our regular income from subscriptions is very much below that. Whether we meet again at a Summer School here will depend entirely upon whether we survive the crisis by increasing our income. If the Guild goes, *The Christian Democrat* and the Year Book go, and eventually also, the College. I am sure that our members and the Catholic body as a whole will not allow such a tragic ending to the great social work initiated by Fr. Plater and his fellow pioneers twenty-one years ago. To meet the crisis I am authorized by your Committee to state that a special appeal will be issued with the next number of *The Christian Democrat*, in connection with the Guild's Coming of Age."

Ours would be a similar lot, were it not for the two funds, created for the purpose of sustaining the Central Bureau and its various endeavors. It speaks well for the foresight of the Committee on Social Propaganda and the executive officers of the C. V. of the past twenty years that they realized the Bureau should be spared just such eventualities as those recited in the annual report of the Guild's treasurer. All honor to the members composing our "faithful legion," who through their efforts and sacrifices helped to raise these funds. Little thanks is due, on the other hand, to those indifferent and worse members, who have consistently neglected to contribute to any of the funds, intended to sustain in perpetuity our institution.

### Neglecting Our Own

We wish to revert once more to the fact that the Missions in the Philippine Islands do not participate in the monies collected in our country for missionary purposes and transmitted to the Society for the Propagation of the Faith. In consequence a Millhill Father continues his efforts to obtain money for the Philippine Missions in Australia. So we have here the anomaly that the Catholic citizens of a Dominion of the British Empire are asked to help sustain missions over which floats the American flag.

A letter addressed to the Bureau by a member

<sup>1)</sup> From Presidential Address to the Annual Congress of the Co-operative Union of Canada, held at Toronto in July.

of another well-known Mission society active in those islands tells us:

"Every Catholic organization in the world seems inclined at present to do something for the Foreign Missions, nevertheless, conditions are becoming more and more difficult since the centralization of missionary efforts in the Society for the Propagation of the Faith. Many missionaries are finding it difficult to keep their schools alive. I had begun the construction of a little chapel at Ano, but have been forced to discontinue building. I am planning to write again to the Propagation of the Faith regarding these matters."

American Catholics have never fully realized the obligation that is theirs since our Government forced Spain to entrust to the American nation the future of the Philippine Islands. It behooves us to consider the propagation of the Faith in all parts of that archipelago a special duty, to be continued with the zeal that animated the Spanish people and missionaries, who alone succeeded in christianizing a people of the Malay race.

\* \* \*

Students of ethnology are acquainted with Fr. Lambrecht, a Missionary laboring among the Ifugaos in the Philippine Islands. But neither his knowledge nor his facile pen saves him from experiencing the hardships all Catholic Missionaries are forced to contend with.

Writing to the Bureau recently, Fr. Lambrecht reports the construction of a convent for the Sisters in Kiangnan, the Mission where he resides, and of being forced to spend "many hours at the side of our untrained carpenters."

The Missionary Sisters had arrived but recently and the very next day, June 11, a primary school was to open, which, however, lacked a suitable building. "We hope," Fr. Lambrecht continues, "that in the course of this year we may be able to erect a school. However, this is a mere hope for we haven't the first dollar toward paying for it. But so it goes, and thus it has gone for almost twenty years in Kiangnan: We were forced to start every new venture without a penny, almost impelling Divine Providence to come to our rescue. Finally help always arrived, therefore, we do not doubt that aid will come to us in due time in the present case also."

### Among German Immigrants in Toronto

The experiences of Rev. Paul Stroh, C. SS. R., stationed at St. Patrick's Church, Toronto, Canada, to gather and organize the German newcomers in that city into something like a community, remind one of what the pioneer priests of a hundred years ago wrote regarding their activities among the German immigrants from Central Europe of that day.

In a communication to the Bureau Rev. P. Stroh describes recent developments as follows:

"We now have a German Community House next to the Church. It contains rooms for the immigrants, a library, an office and a small hall that is used as a classroom and for meetings. The building is always open, in order that these poor men may be sure of having a place where they may congregate. The outlay necessary to bring about this Community House was quite heavy; but God in his goodness will help us, even though we have reasons to fear the expense connected with this endeavor."

The fall program was opened with a mission, conducted by Rev. Joseph Schagemann, C. SS. R. After that the English classes, conducted by Fr. Stroh,

began. Two courses, he writes, "one for beginners and one for more advanced students," are contemplated.

Fr. Stroh's mission is, especially under present circumstances, a difficult one; in fact, he admits that he dreads and fears the severe winter months ahead of him. The slight aid we have been able to extend to him in the past, in the shape of books and periodicals, has been gratefully acknowledged. He writes in the same letter:

"Your interest in us has greatly encouraged and helped me. You did more for me than anyone else, excepting my own personal friends."

Remembering the plight of their forefathers, and the aid rendered them by the Leopoldinen-Stiftung of Vienna and the Ludwigs-Verein of Munich, some of our members and societies should go to the aid of Fr. Stroh and his parishioners.

### Bishop Boyle, Life Member of C. V.

Besides having graciously accepted a late invitation to preach the sermon at the Baltimore convention, the Rt. Rev. Hugh C. Boyle, Bishop of Pittsburgh, generously declined the honorarium of one hundred dollars sent him by the committee in charge of local arrangements. In doing so his Lordship expressed the wish that the money might be used for the work of the C. V. Having thereupon been asked by the Baltimore committee whether he would accept Life Membership in the Central Verein, in which case the amount would be applied as the fee, he replied:

"I shall be very happy, indeed, if I can be enrolled as a Life Member of the Central Verein, and so, in some small measure, be a party to the good work which it does all over this country."

Bishop Boyle is the second member of the American Hierarchy to be enrolled as Life Member in our organization, the first being the Rt. Rev. Jos. H. Schlarman, Bishop of Peoria, who permitted his name to be entered while still chancellor of the diocese of Belleville.

Other Life Members, recently enrolling and paying the fee, are:

Mr. H. Dittlinger, Texas; Mr. N. Dietz, Jr., New York; Rev. C. H. Winkelmann, Mr. Ernest A. Winkelmann and Mr. Henry F. Winkelmann, all of Missouri. Mr. Charles Hilker, of Indiana, previously enrolled, remitted the membership fee.

### Opportunity to Honor Memory of C. V. Dead

The desire of members of the Winkelmann family, of St. Louis, to have their deceased father, Mr. John H. Winkelmann, enrolled as Life Member of the C. V., led to the setting up of another class of membership, the fees redounding to the Central Bureau Endowment Fund. The new class is to be known as "In Memoriam Memberships."

The Baltimore convention set the fee at \$100, the same as that stipulated for Life Membership. Requirements as to character of the deceased are similar to those applying to the other class named. Moreover, a roll of honor listing the In Memoriam memberships is to be carried prominently in the Report of the Proceedings of the C. V. conventions.

It is thought that, while individuals, priests and lay persons, may hesitate to apply for Life Mem-

ership, many may overcome this hesitancy when there is question of honoring their dead, at one time interested in the endeavors of the C. V. Entire families may thus choose to honor their father by placing his name among those of other worthy members, now departed.

## With the C. V. and Its Branches

### Convention Calendar

The month of October will witness the last of the 1930 conventions of State Leagues. That of Arkansas will convene October 5-7 at St. Vincent's and the Michigan Branch in Detroit, October 26.

### Christian Education and Constructive Legislation Themes of N. Y. Branch Convention

"The cardinal principles of Christian education as expressed in the recent Encyclical of Pope Pius XI," writes the *Echo*, of Buffalo, "formed the principal theme of the annual convention of the State Branch of the Central Verein and the Catholic Women's Union, held in Utica (on August 31 and September 1). This subject was ably discussed in various addresses and formed the basis of a number of important resolutions. Other problems affecting Church and State were not neglected, however. The convention also discussed various phases of the economic and industrial situation and advocated distributive justice for the working classes. A true appreciation for the Social Action program of the Catholic Church was evident throughout the proceedings."

The principal address at the mass meeting, on "Catholic Education," was delivered by Rev. Philipp M. Burkett, S. J., Professor of Social Science at St. Joseph's College, Philadelphia. The sermon by Rev. Cornelius Richartz, O. M. C., Utica, at the solemn high mass, celebrated by Rev. Dr. Albert Regensburger, O. M. C., of Syracuse, treated of present-day evils and the importance of the lay apostolate. Addresses on other occasions during the sessions and at the closing banquet, were delivered by Mr. Alois Werdein, Buffalo, President of the Branch; Rev. Dr. Albert Regensburger, Judge Philip H. Donnelly, Rochester; A. G. Maron, M. D., Brooklyn; William A. Kapp, New York City; Rev. Joseph Lechner, and Mr. Jos. Schifferli.

Presentation and discussion of the Resolutions, an address on "Constructive Legislation," by Judge Donnelly, and the report on the Diamond Jubilee Convention of the C. V., the latter by Mr. Wm. A. Kapp, of New York City, were features of the sessions on the second day. Rev. Regensburger, Rev. Father Burkett, Dr. Maron and Mr. Donnelly discussed the resolutions, which deal with religious, moral and economic problems. The suggestion was offered under the topic of Christian Education that a survey be conducted on the leakage in the attendance of pupils in Catholic schools with the intention of obtaining knowledge of the reasons for the leakage and for the purpose of suggesting remedies to check or prevent it. Reports from various sections of the state showed interest in a study and other efforts towards education of the members. That of the Committee on Legislation, presented by Mr. Peter J. M. Clute, of Schenectady, noted efforts intended to promote laws in the interest of the working

classes and endeavors to defeat measures of a hostile nature.

Congratulatory letters were received from the Apostolic Delegation, from Cardinal Hayes and the Bishops of the province. Notice was taken of the fact that President A. J. Werdein is entering into his twenty-fifth year of service as an officer of the State Branch, having been Corresponding Secretary for 19 and President for 5 years, and that Recording Secretary Jos. Schifferli is completing a quarter-century of service in his office.

Rev. Dr. Regensburger consenting to serve again as Spiritual Director, the following officers were elected; President, A. L. Werdein, Buffalo; Vice Presidents, Adam Galm, Brooklyn, Peter J. M. Clute, Schenectady, Charles F. Trott, Rochester, Harry F. Honickel, Albany; General Secretary, Carl J. Weis, Schenectady; Recording Secretary, Jos. M. Schifferli, Buffalo; Treasurer, Hy. Bick, Sr., Utica; Marshall, Charles Stickler, Poughkeepsie; Historian, Chas. Schiele, New York; Hon. Vice President, Jos. A. Firsching, Sr., Utica.

### California Branch Convention Evidences Solidarity with C. V.

Impressive proof of interest and activity in Catholic Action conducted in the spirit of the C. V., was offered by the 31st General Convention of the California Branch of the C. V., held in St. Mary's parish hall, August 31 and September 1, at San Jose. A sermon on Catholic Action delivered during the solemn high mass by Rev. Louis Schoen, O. F. M., sounded the keynote. In the afternoon meeting Father Schoen spoke on German Catholic ideals; Rev. Pius Niermann, O. F. M., on Catholic Action as engaged in by the Central Verein and the State Federation of German Catholic Societies, and Rev. Anthony Braun, O. F. M., on the aims and activities of the Kolping Society of America and its local units. Moreover, at the mass meeting, convened in the evening of the same day, Dr. Bernard Bierman, instructor at St. Ignatius College, San Francisco, treated of "Man as an Economist," pointing to the replacement of one-time Christian concepts and practices by materialistic thought and usage, and the effects of this trend on social, moral and religious life. This address, an exposition of tenets of Christian Solidarity as espoused by the C. V., was followed by one on German contributions to civilization and culture. Other speakers were Mr. John A. Werner, President of the State League; Mr. John Schirle, representing the local societies, and Mr. Wm. L. Bierbach, President of the City Council. Apart from the educational value of these meetings and the inspiration they offered, the topics treated evidence the interests pursued by the organization.

Endeavors engaged in by the societies were illustrated by the reports submitted during the business session held on September 1. On this occasion Mr. John Neuner, who had represented the State League at the Central Verein convention in Baltimore, reported on that gathering. Besides reviewing the deliberations and the various events he laid special emphasis on the growth and activities of the National Catholic Women's Union and strongly urged that steps be taken to organize the women in California as they are organized in numerous other states and affiliate them with the N. C. W. U. The resolutions adopted by the C. V. were presented and formed the basis for the deliberations of the Resolutions Committee. A special resolution is devoted to the memory of Mr. F. X. Schoenstein, the leading spirit in the founding of the State

League thirty years ago, who died since last year's convention.

The convention accepted the invitation extended by St. Elizabeth parish, Oakland, to meet in its hall in 1931. A banquet in the evening brought the convention to a close. Rev. Apollinaris Johann, O. F. M., will serve as Spiritual Director, while Rev. Martin Knauff, O. F. M., has accepted the office of Assistant Director. The following officers were elected: President, John Mager, San Francisco; Vice Presidents, Theo. Bussmann, Los Angeles, Anton Stangl, San Francisco, and Martin Meyer, Sacramento; Recording Secretary, F. X. Burhans, San Francisco; Corresponding Secretary, Albert J. Miller, Oakland; Treasurer, P. Schieffer, San Francisco; Directors, J. H. Mors, San Francisco, L. J. Schoenstein, San Francisco, and John Schirle, San Jose.

The fact that the Oakland society was prepared to invite the State League convention for next year, as the San Jose group had done at the last convention for 1930, is typical of the active interest of the member units in the movement. As to the spirit of co-operation with the C. V. active in the State Branch, there are many evidences: one the fact that Endowment Fund, Diamond Jubilee Fund, European Relief and other endeavors of the C. V. have found wholehearted support on the part of the League; another that the League is always represented at C. V. Conventions by at least one delegate, no matter what distance must be traversed; a third, and most important one, the fact that the organization lives and works in the sense of the C. V. and conducts its affairs as though it did not lack the contacts with member Leagues and the C. V. as such which practically all our other Branches enjoy.

### New Jersey Branch Convention Concludes Year of Activity

Alert and active throughout the year, the New Jersey Branch of the C. V. invariably succeeds in arranging and conducting gratifying annual conventions. Apart from the influence of enterprising and tireless officers, this result is achieved in part also by the holding of semi-annual delegate meetings and of district meetings. Hence, when the annual convention is called, it finds a group of trained and mutually acquainted delegates present, prepared to report on activities and to accept suggestions for renewed efforts.

This year's convention, held in Elizabeth, September 13 and 14, was no exception. President L. M. Seiz, and the Presidents of the Essex and Hudson Counties groups of the Nat. Cath. Women's Union submitted messages and reports replete with facts recording achievement and with recommendations for further activity. The Branches had generously cooperated with the Central Verein Diamond Jubilee Gift Committee and had actively interested themselves in matters of legislation. Missions had been aided, and promotion efforts conducted.

It is characteristic of the interests of the New Jersey Branch that the addresses delivered at a business session and the mass meeting dealt with "The Making of a Law," "Catholic Action", and "The Spirit of Our Founders". Mr. Charles P. Saling, of Union City, treated the first of these topics, Dr. A. G. Maron, of Brooklyn, the second and Mr. Chas. Korz, Honorary President of the Central Verein, the third. Taken as a whole, the three addresses illustrate

well the attitude of the organization towards topics in which the entire Central Verein is interested.

Similarly, the Resolutions adopted by the Baltimore convention of the Central Verein elicited acute interest of the delegates. The unemployment problem and the resulting duties of industry, the communities, the State and the workers, evoked lively discussion. A special declaration deals with the Prohibition issue.

The sessions occupied the afternoon and evening of the 13th and the whole of the 14th. In the morning of the 14th the delegates were welcomed by the Mayor of Elizabeth the Hon. John F. Kenah, and at the mass meeting in the evening the Bishop of Newark, Rt. Rev. Thomas J. Walsh delivered an address of welcome and encouragement. The high mass in St. Michael's Church was celebrated by Rt. Rev. Msgr. H. J. Behr, the sermon being preached by Rev. P. Venantius O. M. Cap.

It is worthy of note that the organization registered an increase in membership during the year. Its field is territorially small but the leaders cultivate it intensively.

## Resolutions

### Adopted by the Diamond Jubilee Convention C. C. V. of A.

Held at Baltimore, Md., August 16-20, 1930

(Concluded)

#### VII. Unemployment

We are alarmed at the extent of unemployment in our country. We see it increasing daily. We realize the effect it is bound to have, unless it be checked or relieved. We praise the efforts of municipal, state and national officials to relieve the situation and commend the endeavors of unofficial groups to solve the problem.

We know, however, that the efforts thus far put forth by these groups will bring only temporary relief. But permanent relief must be established and maintained. Increased public improvements, rotation in work by the workers, part time employment schemes—these and other methods have materially helped and will materially help to relieve the distress, but they will not permanently solve the problem.

We earnestly commend the efforts being made to study the various phases of unemployment insurance. We do not favor any scheme of unemployment insurance which in substance is nothing more than a system of doles, or which shows fundamental tendencies toward State Socialism. Successful systems of unemployment insurance have been put into operation in some of the major industries on the basis of mutual co-operation between employers and employees. We urge our members to give attention to these plans in their study clubs.

However, we must go to the root of the evil. And this may be found in the greed of leaders of industry and finance. It manifests itself in the desire of capital to create a steady return from investment no matter what the condition of business may be, whilst no similar provision is made for the worker, temporary depression rather being made an excuse for lowering wages. At the same time he is injured by the introduction of unreasonable efficiency systems, by which one worker is compelled to do the work of two or three, by the refusal to employ those having reached a certain age, and by other measures of similar character.

Unless the root of the evil is attacked, the situation is bound to grow steadily worse. We, therefore, call upon our members to bring home to the leaders of industry a true sense of their obligation towards the wage earners. We greet, however, with satisfaction the decision of many employers not to cut wages in these times of distress. They see the economic folly of such a procedure. We condemn the practice of married women entering or remaining in commercial and industrial life in competition with men and unmarried women who must work, and we condemn especially the practice of married women thus working when the husband is steadily employed and earns adequate wages.

However, we again remind our people that no permanent solution of the labor question and associated social questions can be hoped for without the aid of religion—the teachings of positive Christianity, the reestablishing of social justice and Christian charity.

### VIII. Credit Unions

The Central Verein welcomes the recent growth of the Credit Union movement in Catholic parishes and among other Catholic groups. On the one hand because of the value of these co-operative thrift and loan associations for individuals and society; and on the other because of our organization and the Central Bureau have for years prompted and promoted study and active founding of Credit Unions. We note with satisfaction the development evidenced by the Credit Union Institute, to be held in Springfield, Ill., in conjunction with the Catholic Rural Life Conference.

We urge and look forward to further promotion of Credit Unions among our own membership, particularly those states in which the movement has not taken root. At the same time we earnestly recommend early systematic affiliation of Credit Unions, founded or to be founded within our ranks, with the respective State Branches of the Central Verein. To this end we suggest that they devise methods for such affiliation and actively seek it. We likewise recommend that Credit Unions affiliated with the C. V. exchange experiences and views with each other and with the Central Bureau.

### IX. Cultivation of the German Language

The growth and development of America in its broad sense has proceeded along lines of English traditions. Naturally, the English tongue became and has remained the adopted language of millions of new citizens, who came to our shores from non-English speaking countries, including the millions whose cradle stood among the German-speaking peoples of Europe.

In consequence, their descendants have naturally acquired their own mother tongue, so that English is the common vehicle of expression of the ideas of our younger generation. This fact, however, should not make them forget that the tongue of their fathers is rich in traditions and eminent in cultural value; that it is a proud inheritance they should not neglect or lose. Customs and traditions are not necessarily dependent on language, for what pre-eminent in German life and custom and is to their parents a natural possession, may be preserved and fostered, even though the language be exchanged for another.

Whilst the English language has become the speech of practically all Americans of German descent, nevertheless many have consistently found it both advisable and practical to cherish also the tongue of their forefathers and to keep alive their love for it in their homes and in schools of learning. They no longer find any conflict between the two languages but are proud of the fact that they are the carriers of the best of their racial heritage into the main stream of American life. Hence, the descendants of the German pioneers in America should not neglect to study and use the German language. Parents should regard it their duty to induce and enable their children to acquire a knowledge of this language and a love for it.

Thus will an aid be provided for the preservation by future generations of the character, the traits, the customs, the joyousness, the honesty and the industry that have played so important a role in the cultural development of our country.

### X. The Leo House

Immigration presents many important social and spiritual problems which we must meet and solve. The Leo House, a home for immigrants and a hospice for members when in New York, and the St. Raphael Verein have for many years functioned creditably in the interest of German Catholic immigrants. The Central Verein endorses the efforts of both the Leo House and the St. Raphael Verein, and recommends to its members to become a supporting influence, by member-

ship in the St. Raphael Verein and other means, for a continuation and extension of their work to meet modern requirements.

### XI. Kolping Society of America

The Catholic Central Verein notes with gratification the activities of the Kolping Society of America and observes with pleasure the increasing number of Kolping Houses, which we recognize as centers of Catholic Action. The Kolping movement exerts a strong influence, aiming to preserve in young men, both native born and coming from afar, the faith and spirit of their fathers, congregating them as it does and providing them with a wholesome Christian atmosphere. We encourage this organization also as an aid towards recruiting forces for the Central Verein.

### XII. The Laetare Medalist

In view of the singular distinction bestowed on the Hon. Frederick Philip Kenkel, K. H. S., K. S. G., Director of the Central Bureau, by the award of the Laetare Medal for 1930, the Central Verein expresses its sincerest congratulations to its distinguished member.

We have long been appreciative of the scholarly, self-sacrificing work of Mr. Kenkel in behalf of the Catholic cause in America, the cause of our organization, and we are now happy and grateful that public recognition has come to our distinguished leader from a source so eminent as the University of Notre Dame. The selection of Mr. Kenkel for this honor, and the bestowal of the Laetare Medal at our Diamond Jubilee Convention is, we feel, in an indirect way, a recognition of our Central Verein, which is privileged to profit by the exceptional talents and the untiring efforts of our eminent Director.

To our heartfelt congratulations and felicitations we add a sincere prayer that Almighty God may grant Mr. Kenkel health and many more years of service in the cause so dear to him, and an expression of deepest gratitude to the President and Faculty of the University of Notre Dame.

### An Experienced Observer Comments on the C. V. Convention

A kindly, but nevertheless critical observer for many years of Catholic organizations in our country, Right Rev. Msgr. Joseph Selinger, D. D., of Jefferson City, Mo., wrote to *The Home Adviser*, a Catholic rural weekly, published at Vienna, Mo., his impressions of the Baltimore convention. What Msgr. Selinger says is all the more noteworthy, since the impressions European assemblies of a similar nature had made on him were still fresh in his mind. In fact, Rev. Dr. Selinger came directly from the ship, as it were, to our convention, on his return from abroad, where he had gone chiefly for the purpose of attending the Eucharistic Congress at Carthage, his journey being in the nature of a pilgrimage, promised during a severe illness.

He assures the readers of *The Home Adviser* that he was present in the closing hours of the conventions of a number of Catholic associations in Italy, Germany and France, during the previous three months, and that the one participated in in Baltimore was equal to any of them. Msgr. Selinger further gives expression to his belief that "if the Verein continues in the future as it has labored in the past, it will undoubtedly accomplish much towards furthering Catholic Action in the United States." Because it could be truly said of our organization: "non in verbo sed in opere" (not in words, but in deed). He recommends to Catholics

the reading of the resolutions of the Baltimore convention, calling them "a proud array."

In the same article the Monsignor touches on a weighty subject, which he discusses as one who has given it much thought. He writes:

"Co-operation of all Catholic forces will alone suffice to obtain results for Catholic education, the family and home life. But there are still too many national antipathies among Catholics to permit uniform action at present. On the other hand, the need of co-ordination of our forces is growing apace. The members of the younger generation must, therefore, be trained for leadership, whether they live in rural districts or cities and towns. Clergy and laity must establish more intimate contact, necessary for effective work. It is not merely a question of promoting parochial interests, there is need of nation-wide Catholic Action."

In closing, the writer expresses the wish that the spirit of the Baltimore convention might radiate throughout the land, asserting that all C. V. conventions and meetings gave renewed impulse to Catholic Action.

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#### Further Comment

Besides reporting diligently and commenting generously on the Baltimore convention in *The Baltimore Catholic Review* Mr. Vincent de Paul Fitzpatrick, its editor, contributes to *America*, of New York (issue of September 13), an extremely appreciative review of the convention. In his introduction the Baltimore editor writes:

"I have handled scores of conventions in the last twenty years, but never have I attended a convention such as this. In every respect it was unique.

"Take the matter of resolutions, for instance. They were not perfunctory. They were framed with an object in view—the good of the Church, the good of the country, and the good of our fellow men. The committees were not used as media for the distribution of compliments, or as opportunities for the members to get their names into print. Nor were they appointed for geographical reasons. For example, the committee which drew up resolutions on the farm question was composed in great part of farmers, who know the plight of the farmer at first hand, and who realize the tragedy of the recent drought. These men retired to a committee room, and worked for hours. The resolution was discussed with clarity, with a knowledge of conditions, and above all, with a sincere desire to make the resolution a means of offering a solution for the ills of the farmers. It was not presented until it had been rewritten many times. It was free from useless verbiage. It said something and meant something. . . ."

Mr. Fitzpatrick comments in similar commendatory fashion on other resolutions, whereupon he devotes considerable space to the Director of the Central Bureau, concluding:

"The Catholic Central Verein was founded in Baltimore seventy-five years ago in a hall which was only two blocks from the Baltimore Cathedral, in which the diamond jubilee was formally opened. The hall in which the Verein was born was destroyed by fire many years ago, but the principles which the Verein has espoused for seventy-five years are indestructible. Its loyalty to these principles is the brightest diamond in its jubilee crown."

In an editorial, printed at the time of our national convention, *The Evangelist*, of Albany, N. Y., declared:

"The Catholic Central Verein . . . merits congratulations not only from Catholics of German descent but also the commendation of all who appreciate noble achievement. For seventy-five years this central organization has wielded German societies into closer co-operation for individual

spiritual and temporal benefit, for furthering the cause of the Church in America, and for the betterment of American citizenship.

"Too meagre credit has been given, especially since the World War, to German contribution to Catholic progress in the United States and to the significance of their sterling racial qualities in the melting-pot of American civilization."

"German Catholicity has equalled any other racial group in the firmness and fervor of its faith, at the same time holding the vanguard of progressive thought and outlook. The Catholic Central Verein has given pioneer and persistent effort in furthering the parochial school, in meeting intelligently and effectively the problem of the care of the immigrant, and other phases of Catholic social action. . . ."

In the department devoted to Editorial Comment the *Catholic Charities Review*, in its September issue, declares in part regarding "The Central Verein":

"The Central Verein is really the pioneer organization in Catholic social thought in America. It was one of the means of bringing to America the best that Germany had to offer in social thought and planning. . . ."

"The two basic principles [in the Catholic social movement in Germany, influencing the Central Verein] were the development of a trained leadership and the education of the masses of the Catholic laity in regard to social problems and programs.

"The program of the Central Verein is something that is very much needed in the United States. The American laborer knows very little about social and industrial problems and many labor leaders know just as little. It is a case of the blind leading the blind. The only difficulty we can see about the Central Verein is that it is some years ahead of its time."

Recording the "Catholic Events" of the month of August, the September issue of *The Liguorian* refers to our Baltimore convention, saying, inter alia:

"The notable achievements of the Catholic Central Verein in the interests of the Church and country during the seventy-five years of its existence were highly commended by eminent churchmen and distinguished statesmen at the Diamond Jubilee convention which was held at Baltimore from August 17 to 20.

"The contributions of the organization in the field of education, charity, sociology and Catholic Action were characterized as potent factors in the formation of Catholic life in this country, and the work which has been carried on with an increasing modicum of success for three-quarters of a century was declared to have been of incalculable value to the Church and to the nation."

*The Catholic Sun*, of Syracuse, N. Y., commenting editorially on the recent convention at Utica of the C. V. and C. W. U. of New York, reverts also to the diamond jubilee convention of the Central Verein. The article concludes with the paragraph:

"Every Catholic interested in the advancement of the Church and her doctrines will congratulate the Central Verein on its seventy-fifth anniversary. May God bless its work and may it grow stronger. May it never cease laboring to spread Catholic social and economic principles for the good of the Church, the State and the workman."

Recording, in *The Josephinum Weekly*, his impressions of the Baltimore Convention, Mr. Edward A. Koch, Editor of the journal, writes:

"A lasting impression was made on us by the following public statement: 'The Central-Verein was responsible for the founding of a society in my city; the founding of that society led to the formation of a parish; the formation of that parish led to the return of my family to the Catholic Church.' Since good deeds of this character do not go unrewarded, one is disposed to believe that divine blessings rest upon the C. V., and that its future may safely be left to the guiding and disposing hand of Divine Providence."

### Regarding Sundry Endeavors

Mundelein College, Chicago, opened its scholastic year with 320 pupils and students. Almost 10 per cent of this number, 30, registered for Elementary German. Besides there will be a number of advanced German students in several other classes.

The Central Bureau was able to donate a number of German books to the library of the new college, regarding which Sr. M. Callista, B. V. M., wrote on a recent occasion:

"More than ever do I appreciate what you and Fr. Rothenmayer have meant to my German department. Never in the wide world could I have such a collection, as I have, and I owe it not for your kindness."

All of the books, donated to Mundelein College, came to us with other volumes, intended for our library, while they were of a kind not collected by

Not a few of them would have ultimately gone to waste, had they not been sent us, while now they will serve a good purpose for years to come.

\* \* \*

Continuing his activities as Chaplain at Fort Sam Houston, San Antonio, Texas, Rev. C. O'Gallagher makes daily visits to the Hospital, which at all times contains about 600 officers and soldiers under medical care. He writes regarding the consideration and good will accorded him:

"It is well for me that I am an old man, else I might become a spoilt priest. Greater kindness could no man obtain than that granted me in the Hospital."

Rev. C. O'Gallagher is the second C. V. chaplain at Fort Sam Houston; Rev. Fr. Vermaat, our first chaplain, who resigned the position a few years ago, died in August. He was a pioneer priest in the northwest.

\* \* \*

Under the head of Informations the Annual Report of the Central Bureau includes also the supplying of source material for students writing essays and theses in anticipation of obtaining a scholastic degree. Each instance of such service is merely recorded as one information. Appreciation of assistance given in this manner is expressed in a letter recently received from a newly ordained priest in the archdiocese of Milwaukee, who writes in part:

"Under separate cover I am sending several works on Bishop Ketteler which you were kind enough to loan me several months ago. It was through your kindness that I was able to complete some work, the material for which I had had great difficulty in obtaining. The books you sent were replete with the kind of information I desired and consequently were of great aid to me. . . ."

\* \* \*

The Superior of a monastery and house of studies in Indiana, erected in recent years, acknowledging the receipt of a small assortment of books sent by the Bureau for the monastery library, writes:

"Kindly accept our sincere 'God Bless You' a thousand times for your great charity. We certainly appreciate your generosity and kind interest in supplying us with good books. You could not do us a greater favor. For, as an old proverb says, 'A Monastery without a library is as a fortress without an arsenal.'"

### Miscellany

Repeatedly Rev. A. J. Rubly, Iowa, has added to the payment of his annual subscription for *Central Blatt and Social Justice* a contribution intended for the Endowment Fund. What has become with him a custom, which a number of other members and friends of our organization are likewise observing, recently brought us five dollars from him.

Rev. John M. Beierschmidt, C. SS. R., Spiritual Director of the Maryland Branch of the C. V., and well remembered by all participants at the Baltimore convention, advises the Bureau he has sent copies of the convention Souvenir Book to all the members of the American hierarchy, to the libraries of the Catholic Universities and to Catholic magazines and weekly newspapers.

A priest, who, we know, would not wish us to reveal his name, and who both co-operates with the Central Bureau and contributes money toward all of its endeavors, recently wrote us:

"I shall soon send the Rev. Dr. Muench \$50. This, together with the \$25 already paid, will increase our modest contribution for the Diamond Jubilee Fund to \$75."

Mr. Michael Mohr, President of the Kansas Branch, informs the Bureau that Rt. Rev. Msgr. J. B. Vornholt, pastor at New Almelo, has consented to serve as Spiritual Director of the organization.

Msgr. Vornholt sometime since availed himself of the opportunity presented by Life Membership in the C. V. to evidence his appreciation of our movement and endeavors.

The Minnesota State Branch is responsible for an additional contribution, amounting to \$185.35, toward the Diamond Jubilee Fund. Forwarding it to the Central Bureau Secretary Frank Jungbauer admits the possibility of further receipts.

The organization had previously contributed \$4325.45, representing \$3310.45 from the societies of men and \$1015.00 from those of women. The recent contribution brings the total to \$4510.80.

"One of our greatest benefactors" is what *The Philippine Missionary*, published by the missionaries of the Society of the Divine Word in the Philippine Islands, calls the late John P. Daleiden, of Chicago, to whose death we referred in the June issue of this magazine.

The deceased is said to have made possible the erection of three mission chapels, one in Abra, another in Zambales, and the third one at Lubang. "He was also greatly interested," the *Philippine Missionary* reports, "in our projected Apostolic Mission Seminary in Manila. He gave liberally toward this undertaking and had promised to do more for us next fall."

The full extent of Mr. Daleiden's benefactions will probably never become known.

The privilege, accorded him by the Constitution, to appoint five members at large to the Executive Committee of the C. V., was exercised by the President, Mr. Willibald Eibner, by selecting Mr. John

Neuner, California, and Mr. George B. Doerger, Ohio, to serve for the coming year, while Rev. Leo Henkel, Illinois, Mr. H. Dittlinger, Texas, and Mr. Chas. F. Hilker, Indiana, were reappointed.

Rev. Albert Mayer, Missouri, formerly an appointed member of the Executive Committee, was recently elected and approved to serve on the Committee of Social Propaganda.

The latter asked for approval of the change of its present legal title to Committee on Catholic Action. Both the Executive Committee and the Baltimore convention voted favorably, but next year's convention must ratify this action in accordance with a constitutional proviso.

There is hardly a missionary who, writing to the Bureau, does not express his needs in some such fashion as did Rev. Henry Westropp, S. J., in his letter of August 4:

"I am very hard up financially at present, so if you have donations at your disposal, please do remember me."

#### Regarding the July-August Issue of C. B. & S. J.

The Diamond Jubilee issue of *Central Blatt and Social Justice*, combining the July and August numbers, and garbed in a special cover, has elicited numerous favorable comments. A few of these follow:

"Congratulations on your Jubilee Number and the fine appearance it presents".

Jos. Husslein, S. J.,  
Dean, St. Louis University,  
School of Sociology.

"Congratulations on the splendid July-August issue of *Central Blatt and Social Justice*—solidity without 'stuffiness'."

Arthur Gannon,  
Organizing Secretary,  
Apostleship of the Sea,  
Petersgarth, England.

"I take this means to express my appreciation to you for having, in much of your journal, put into words the inarticulate perceptions of my heart."

Mr. Martin Kirkby, Wisconsin.

The August number of *Central Blatt and Social Justice* . . . can truly be considered one of the finest of the many current Catholic publications. In size, makeup, and especially in contents, it is a credit to the publishers. All numbers of this splendid monthly are worthy of preservation, but especially this August number, which the subscribers will treasure as a worthwhile souvenir of the Diamond Jubilee of the Central Verein.

Vereins-Bote <sup>1)</sup>

"The *Central Blatt and Social Justice* for August reflects the spirit of the forthcoming Diamond Jubilee convention of the Catholic Central Verein, of which it is the organ. It is a jubilee number, rich and varied in content and in every way worthy of the excellent reputation of the Verein and the magazine's own claim of being an exponent of 'Christian Solidarism' in a country in which the people have not yet begun to believe there is a social question, though Bolshevism is threatening to engulf us all. The Jubilee number . . . , among a variety of other interesting and useful articles and notes, contains . . . information on the history and activities of the Central Verein, which will no doubt prove a revelation—and, let us hope, also an inspiration!—to many outsiders who may read it. The *Central Blatt and Social Justice* is undoubtedly the most ably edited Catholic social review published in the United States, and in congratulating it upon this fine Jubilee number, we add the hope and the wish that together with

the organization that gave it birth, it will flourish at least for another seventy-five years, for the glory of God and the welfare of our country . . . ." <sup>2)</sup>

#### Books Reviewed

Allgemeine Heilpädagogik. Von Dr. Linus Bopp. B. Herder Book Co., Freiburg and St. Louis, 1930. Pages X and 424. Pr. \$2.50.

Grundriss der Kinder- und Jugendfürsorge. Von Dr. Josef Beeking. B. Herder Book Co., Freiburg and St. Louis, 1929. Pages XII and 333. Pr. \$1.50.

Adolescence is of supreme importance for the individual as well as for society. Few are alive to the dangers inherent in these years of development and fewer still to the magnificent opportunities which they offer. Much that has been achieved in childhood is completely spoiled by improper treatment of the growing boy or girl in these critical years. Psychology is earnestly taking up the study of this vast, complex and puzzling theme. Unfortunately most of this study is done by those who are outside the Church and whose conclusions therefore must be accepted with great caution. In Germany, however, a considerable literature on the subject inspired by Catholic sentiment has sprung up.

Dr. Bopp for many years has given his attention to the study of the problems of youth. He offers us a book that contains the ripe fruits of his experience. The title *Heilpädagogik* which he has chosen for his work is not easy to translate. It signifies more than mental hygiene and more than mental therapeutics. However we may choose to translate the title, the book faces the whole complex problem of adolescence and systematically deals with all its aspects. It is a book for educators, social workers, parents and priests. None of these in our days can get along and rightly fulfill their duties without some insight into the psychology of youth.

Dr. Beeking practically covers the same ground though in a less extensive and systematic way. His work also has grown out of experience. It emphasizes, as should be done, the necessity of preventive work. The youth problem in our own country may not be quite as acute as it is in Germany, but unless we give our full attention to the matter our difficulties will soon grow to overwhelming proportions. It would be well for us if we profited by the experience of others.

C. B.

Ethics. A Class Manual in Moral Philosophy. By Paul Glenn, Ph. D., S. T. D., C. B. B. Herder Book Co., St. Louis, 1930. XXII and 188 pages. Pr. \$2.00.

The book which Dr. Glenn has compiled is well adapted to class needs. It sets forth the subject in clear outline and plain diction. The summaries provided at the beginning and the end of the various chapters will be welcomed by the student since they assist the memory greatly and make possible a rapid survey of the entire field such as is required at the occasion of an examination. The thorough conservatism of the author, which is not restricted to the subject matter but extends also to the manner of treatment, will be variously evaluated.

C. B.

<sup>1)</sup> St. Paul, Minn. Vol. 36, No. 5.

<sup>2)</sup> *The Echo*, Buffalo, Aug. 14, 1930.

## Central-Blatt and Social Justice

Öffentlich von der Central-Stelle des Central-Vereins.

Das Komitee für soziale Propaganda:

Joseph Matt, St. Paul, Minn., Vorsitzender; Willibald Maer, New Ulm, Minn., Präs. d. C. V.; Rt. Rev. Msgr. Joseph Och, Columbus, O.; V. Rev. A. J. Muench, St. Francis, Wis.; Rev. A. Mayer, St. Louis, Mo.; Chas. J. Butler, N. J.; Rev. Wm. J. Engelen, S. J., Toledo, H. B. Dielmann, San Antonio, Tex.; Nicholas Dietz, Brooklyn, N. Y.; Otto H. Kreuzberger, Evansville, Ind.; P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,  
3835 Westminster Place, St. Louis, Mo.

## Caspar Decurtins, ein Donoso Cortes des Schweizerlandes.

V.

Wir müssten jetzt unsere Studie über Decurtins eigentlich erst beginnen, denn jetzt kämen wir zu seinem gewaltigsten Kampf, zum Riesenkampf gegen den Modernismus, der gleich sein grösster Sieg war. Und endlich, die letzten drei Lebensjahre 1913-1916, der Kampf gegen den freimaurenschen Angriff auf die konfessionelle Schule, ein Kampf, den Caspar Decurtins mit seltenem Elan begonnen, in dessen Höhepunkt er gefallen, und sterbend sein Rolandswert dem grossen priesterlichen Kampfgefährten Prof. Dr. Beck übergeben, der diesen Kampf der Macht, Klugheit und Zähigkeit eines hl. Manasius, zum schliesslichen Sieg für die katholische Schweiz zu Ende gekämpft hat. Diese gewaltige, hauptsächlich journalistische Tätigkeit Decurtins' zu beschreiben würde zu weit führen. Zudem ist das Thema "Modernismus" noch zu heikel. Die Schlange schilt ja heute noch unter anderem Namen: als Mizismus.

Von den vielen Artikeln C. Decurtins', die er in seinen letzten zwei Lebensjahren in der "Schildwache" publizierte, nennen wir nur einige der umfangreichsten und wichtigsten. Von den zahllosen, betreffend Modernismus und Schulfrage müssen wir ganz absehen, da es viel zu weit führen würde, zu besprechen.

Im "Oesterr. katholischen Sonntagsblatt" vom Februar 1912 eine Artikelserie Decurtins' über Bettler und die katholische Sozialreform, und so vieles in einem Dutzend anderer Zeitungen, besonders Wochenschriften! In der "Schildwache" erschienen von C. Decurtins u. a.:

Wann die Jugend kommt, 9. November 1912; Die Zeitung, 23. November 1912; Die Katholische Aktion, 11. Jänner 1913; Der Staat, 15. Februar 1913; Die hl. katholische und apostolische Kirche, 8. u. 14. März 1913; Die Aufgabe des Katholikentages, 2. März 1913; Der Materialismus, 20. September 1913; Der Gott hat, 27. September 1913; Prälat Speiser +, 15. November 1913; Ein Bekenner (Kardinal Kopp), 14. März 1914; Louis Veuillot, 21. März 1914. Ueber P. Albert M. Weiss

als katholischen Soziologen in der Festnummer zum 70. Geburtstag, Nummer vom 18. April 1914; über: Das Referendum und Initiative, in Nr. 2, Mai 1914; P. Albert Kuhn, Ein katholischer Humanist, Nr. 30. Mai 1914; Schweizerischer Patriotismus vom 13. Juni 1914; Frauenfrage (Die Mutter des Hauses), 20. u. 27. Juni 1914; Kirche und Sozialpolitik, vom 11. Juli 1914; Pius X., 29. August 1914; Eine letzte Mahnung Pius' X., 19. September 1914; Die religiöse Bedeutung des Panslavismus, 26. Sept. u. 3. Okt. 1914; Albert de Mun, 17. Oktober 1914; Allerseelen, 24. Oktober 1914; Der Priester und der Kriegsdienst, 5. Dezember 1914; Theodor Curti, 2. Jänner 1915; Stephana Schwertner (Roman der Handel-Mazzetti), 23. Jänner 1915; Einheit und Einigkeit des Protestantismus, Glossen zum evangelisch-reformierten Kirchensonntag, 6. März 1915; Der Staat von Menschengnaden, 29. Mai 1915; Die Kernfrage in der Sozialpolitik, 26. Juni 1915; Die Römische Frage, 17. Juli 1915; Johann Michael Sailer, 24. Juli 1915; Kirche und Schule, 14. August 1915; Sozialpädagogik, 11. und 18. September 1915; Christlich oder atheistisch, 2., 9. und 16. Oktober 1915; Der Kampf um die christliche Schule (gegen Motion Wettstein), v. 13. November 1915; Katholisch-Sozial, 22. April 1916; Katholisches Reformertum und katholische Sozialreform, vom 13. und 20. Mai 1916.

In der Nummer vom 3. Juni, (also 14 Tage später) schon Todesanzeige und Nekrolog über Decurtins von Rusch!

Im "Sarganserländer" von 1911 hat er drei gediegene Artikel über P. A. M. Weiss veröffentlicht, dem er in Freiburg sehr nahe stand.

Noch zwei Worte zu Decurtins Privatleben und Tode! Das Familienleben Caspars war sehr harmonisch. Mit seiner Frau und seinen zwei Töchtern Anna und Irene, von welchen Erstere ihres Vaters literarisches Wirken vollauf erfasste und ihm werthvollste Hilfe liess; Letztere wohnt als Gattin des Dr. med. Huonder, Abkömmling des genialen rhätoromanischen Dichters Huonder sel. in Disentis, lebte er immerfort in echt katholischem Frieden, in "gefälliger Eintracht," wie's in der Odyssee heisst. Der einzige Sohn Ulrich ist ihm leider früh gestorben. Seine verständnisvolle Gattin, eine kluge, ungemein religiöse und eingezogene Hausfrau, stammte aus einfacher, aber geachteter Bündner Oberländer Familie; die Geronimi waren einst aus dem beachbarten-italienischen S. Carlo bei Chiavenna an die Ufer des jungen Rhein übersiedelt, zugleich vom protestantischen zum katholischen Glauben übertretend. Decurtins handelte bei der Wahl seiner Gattin im Sinne der edlen Konvertitin und Dichterin Cordula Peregrina, die einmal in ihr Tagebuch geschrieben, "Und wenn ich Mann wäre von Talent und Genie, und die ganze Welt stände mir offen, so würd' ich so ein schlichtes, katholisches Dorfmadchen zur Frau nehmen, eine einfach reine, liebliche, unberührte Alpenblume, frisch und duftend, wie sie aus Gottes Hand hervorgegangen. . . ."

In guten und in bösen Tagen stand Marie Decurtins felsenfest zu ihrem Manne. Nichts liess sie an ihn herankommen; sie vertheidigte ihn in Stunden wildesten Kampfes oft mit der Stärke der Löwin. Mit den bewährten Freunden und treuen Schülern Caspars, zu denen wir uns zu zählen immer und überall mit Stolz bekennen, war Frau Professor Decurtins wie eine zweite Mutter. Der beste Bündnerschinken und der edelste Tropfen Veltliner mussten da auf den Tisch kommen. Wenn

man noch so lang auf der lateinischen Zehrung war droben in Gravas bei Truns oder im Haus in der rue de Perolles in Fribourg, nie wurde sie ungeduldig, sondern lud einen lieblich ein, doch noch ein paar Tage oder Stunden zu bleiben. Eine Gastfreundschaft, die allen Katholiken zum Vorbild dienen könnte! Wir haben so etwas kaum anderswo erlebt und erinnern uns stets mit Freude und Wehmuth jener Tage; sie gehören zu den schönsten unseres unsteten Erdenpilgerlebens!

Beim Essen oder auch nachher entwickelte sich zwischen dem Gastgeber und dem Gaste oft eine sehr anregende, wenn mehrere Gäste etwa aus politischen Kreisen da waren, meist eine feurige Disputation. Da sprühte es oft Funken und Flammen. Dr. Decurtins war im Privatdiskurs oft gerade das Gegentheil vom Dr. Decurtins in der Presse. Während z. B. der berühmte Volksschriftsteller A. Stolz, der in seinen Schriften oft so scharf und voll Ironie und Sarkasmus war, im persönlichen Verkehr den Eindruck des sanftesten Wesens machte (Vgl. das Buch "Cordula Wöhler und Alban Stolz"), war Decurtins umgekehrt ein Publizist von oft mildem, oft fast zu mildem Stil, im Privatdisput und bei seinen Reden aber oft von einer Leidenschaftlichkeit, einem Temperament, wie man es sonst unter den heissblütigsten Italienern oder Spaniern gewohnt ist. Bei Decurtins kam dies aber nicht etwa vom feurigen Wein, wie bei so vielen Südländern, da er die letzten Jahre überhaupt weder trank noch rauchte, sondern immer aus der begeisterten Liebe zur Sache, zur Idee, die er vertheidigte. Da rauschte seine Rede feuriger als der blutrothe Wein im Pokale, wilder als der Föhn durch die Alpentäler und tosender als der nahe Rheinstrom.

Nun Einiges aus Briefen, die mir Decurtins während meines Aufenthalts im Ausland schrieb:

Freiburg, 6. I. 1909.

Werther Herr!

Besten Dank für Ihren freundlichen Brief. Auch ich wünsche Ihnen ein glückliches neues Jahr. Es hat mich gefreut, dass Wien Sie nicht enttäuscht, und ich sehe aus Ihrem Briefe, dass der Aufenthalt in Wien sich Ihnen zu einem fruchtbaren gestaltet. Kunst, Literatur und Politik regen Ihr Interesse an und alles, was Sie mir geschrieben, zeigt, dass Sie hinlänglich Sinn und Verständnis haben, um das wirklich Bedeutende zu würdigen. In der Kunst möchte ich Ihnen rathen, einen oder den anderen Meister auszuwählen und ihn in allen Werken, die zugänglich sind, zu studieren. So kommen Sie zu einer genauen Kenntnis der Eigenart des Meisters, so erst lernt man Geist, Technik, das Eigene eines Künstlers genau kennen. Wien ist reich genug, um ein solches Einzelstudium in gründlichster Weise zu pflegen.

Gehen Sie zu einigen klassischen Schauspielen im Hoftheater! Das Burgtheater ist zweifellos das beste in den deutschen Ländern und die neueren Autoren werden in einer einzig vollendeten Art gegeben, z.B. Ibsen. Die Nationalitätenfrage hat in Oesterreich den schlimmsten Streit gerufen. Dort

hat der Rassenhass seine Triumpfe gefeiert. Das ausgehende 18. Jahrhundert träumte den Traum der Menschheit. Der Versuch des Korsen, das Imperium aufzurichten, weckte alle Nationen, klein und grosse, und die Idee der Nationalität beherrscht das 19. Jahrhundert. Sie hat aber ihren Höhepunkt erreicht und wenn nicht alles täuscht gehen wir wieder einer Zeit entgegen, wo die Interessen der Menschheit in den Vordergrund treten. Pflege Sie Ihre juristischen Studien fleissig, zeigen Sie, dass man in Wien fleissig lernen und doch Kunst und Literatur, Völker und Menschen genau studieren kann. Grüssen Sie alle die Herren in Wien, an die ich Sie empfohlen. Besonders Herrn und Frau Scheimpflug,

27. 3. 1910.

Werther Herr!

Wie ich aus Ihrer Karte sehe, sind Sie in Lyon. Ich war mehrmals dort und kenne die Stadt. Ich möchte Lyon das französische Basel nennen. Die gleiche rege Thätigkeit, derselbe Erwerbssinn, der stille, solide Reichthum, die vielen Millionäre, denen man ihr Geld nicht ansieht, und beide Orte sind die Centren einer weltweiten Missionsthätigkeit. Die alte Wallfahrtskirche la Fourvière ist eine jener prächtigen Kirchen, wo man gut beten kann. Ich möchte Ihnen anrathen, einmal bis Marseille hinunterzufahren. Kreiten, der die Provence kennen und der die herrliche Studie über die Felibres geschrieben, behauptet die Maienfahrt in die Provence sei das Schönste, was man sich denken könne. Es freut mich, wenn Sie mir recht bald schreiben, was es Ihnen geht und was Sie am Gestade der Rhone machen.

Mit den besten Grüssen von uns allen  
Ihr

C. Decurtins.

29. April 1913.

Werther Herr!

Wenn Sie den Aufenthalt in Rom für Ihre Ausbildung gehörig ausnützen wollen, thun Sie gut, einen Plan zu machen und die Sammlungen nach einander gehörig zu studieren. Kennen Sie Burckhardts Cicerone? Ich würde Ihnen sehr anrathen, das Buch sorgfältig zu lesen und dann die von ihm beschriebenen Sachen sich langsam anzusehen. Burckhardt ist schwer und Sie dürfen nicht erschrecken, wenn Ihnen manches unverständlich scheint. Es ist aber wohl das Beste, was wir in dieser Art haben und wenn Sie das Buch sorgfältig studieren und dann selber mit eigenen Augen sehen, kommt etwas rechtes heraus.

Es freut mich, wenn Sie recht bald schreiben.  
Mit herzlichen Grüssen von uns allen  
Ihr

C. Decurtins.

Nun sollte dieser feurige Mund für immer verstummen für uns!—

Als ich die Todesanzeige empfang, —ich war gerade bei den Gebirgstruppen im herrlichen Hochth Engadin, es war der 30. Mai 1916—eilte ich sofort zum Kommandanten, erbat und erhielt einen Tag Urlaub und fuhr mit dem nächsten Zug nach Trun. Die Begräbnisfeier war wohl entsprechend der

den Gebirgsdorf einfach. In Freiburg wäre sicherlich grossartig gewesen und hätte zwanzig grössere Beteiligung aufzuweisen gehabt. Er doch erblickte man auserlesene Trauergäste von dem gesamten Landvolk von Truns und den Hahrdörfern.

Da war einmal der Schweizerische Studentenverein, vertreten durch seinen Centralpräsidenten, die farbentragenden Freiburger Verbindungen Rhenania und Alemania; die Disentisner Klosterkrieger, die Verbindung Rhenania vom Priesterseminar Chur, Prälat Dr. Gisler, der jetzige Weihbischof von Chur, einer der geachtetsten Kanzelredner in deutschen Landen und gefeiertster Theologe. Hier der Abt von Disentis, der Dekan von Disentis, unser grösster Schweizerdichter, Maurus von Disentis; in Vertretung des Diözesanbischofes dessen Generalvikar Dr. L. Vinzenz, sowie der oben mehrmals genannte Soziologe Domherr Dr. Loretz. Sodann der Rector magnificus von Freiburg und erprobte Philosoph aus dem Dominikanerorden P. J. Manser, mit welchem Decurtins bei Lebzeiten manchen hitzigen Gelehrtenstreit wenn auch in anderen Formen christlicher Freundschaft geführt hat. Auch der Bibliothekar der Universitäts- und Kantonsbibliothek von Freiburg war da, vor allem das Haupt der Freiburgerregierung Staatsrath Dr. Schönbach, der Schöpfer unserer katholischen Hochschule, und viele Andere.

Im der Pfarrkirche hielt der Ortpfarrer Chr. Schürmann, ein geistreicher, rhetoromanischer Schriftsteller und langjähriger intimer Freund unseres Todten, eine gedankenvolle herrliche Leichenpredigt. Am offenen Grabe aber sprach Decurtins' treuester Kampfgefährte Prof. Dr. Beck. Der gewaltige Volksführer und Soziologe begann seine Ansprache wie folgt:

Verehrte Trauerversammlung!

Indem wir den uns allen so lieben Kaspar Decurtins zur letzten Ruhestätte begleiten, sind unsere Mühen erfüllt vom Gefühl der Trauer. Ist es so wahr, ist für immer verstummt der Mund, dessen unvergleichliche Redegewalt die Volksmassen in glühender Begeisterung hinriss und sie zu edlen Taten entflammete? Ist es wahr, wird der liebe Freund Decurtins nicht mehr zu uns kommen, er, dessen Besuch regelmässig einem wichtigen Ziele und uns Impulse gab zum Wirken und Arbeiten im Dienste grosser Ideen?—Aber mit dem tiefen Schmerze über das Scheiden von Kaspar Decurtins verbindet sich das Gefühl des Trostes. Steht doch das ganze Leben des Verewigten heute so klar, rein und fleckenlos vor unserem Geistesauge, und vertreten wir alle, die wir sein frühes Grab umstehen, Gebiete des sozialen oder des wissenschaftlichen Lebens, um die sich der Verstorbene vergängliche Verdienste erworben ist. . . ."

Beim Todtenmahl im Hotel Tödi gedachte Abt Benedikt Prevost—der kurz nach Decurtins dann verstorben ist—der hervorragenden That von Decurtins zur Restauration des Klosters Disentis, das als dessen grösstes *monumentum materiale* dastehe. Der Name Caspar Decurtins werde

in den Annalen und Gebeten der Klosterfamilie gedacht werden, so lange das Stift bestehe. Wir wüssten gar nicht recht, was wir an Decurtins verloren.

DR. JUR. JOHANN FURGER-MUELLER,  
Kalsburg, Wien.

### Aus Central-Verein und Central-Stelle.

Unsere Zeit ist berufen, die Theorien der materialistischen Nationalökonomie ad absurdum zu führen, welche im vorigen Jahrhundert (18ten) in England und Frankreich erstanden sind, und welche ganz Europa überschwemmten. Der Grundgedanke all dieser Theorien ist der Versuch, die Gesellschaft ohne sittliche und geistige Ideen zu erbauen, der Versuch, das politische und soziale Leben nur durch materielle Interessen zu ordnen.

Und was ist die Folge dieses Versuches? Eine Welt in Trümmern.

Bischof Paul Haffner<sup>1)</sup>

### Intelligente und willige Unterführer notwendig.

Ende September sandte die C. St. an die Sekretäre aller dem C. V. angeschlossenen Vereine je ein Exemplar der in zwei Sprachen gedruckten Beschlüsse der Generalversammlung zu Baltimore und des Jahresberichts der C. St. Beigefügt war ein Schreiben, ebenfalls in beiden Sprachen gehalten, das die Sekretäre auffordert, die Beschlüsse sowohl als den Jahresbericht zu lesen und sie ihrem Vereine zu unterbreiten. Das Schreiben legt dem Sekretär nahe, sich mit der Bitte an den Pfarrer der betf. Gemeinde zu wenden, Resolutionen und Bericht im Laufe des Winters im Verein besprechen zu wollen. Die Gesamtkosten dieser Aktion trägt die C. St.; sie beliefen sich auf \$153.81. Jeder einzelne Brief nebst Inhalt kostete also 12.45 Cents, wovon alleine auf Porto drei Cents entfielen.

Nun fragt es sich, wie viele Sekretäre folgten der Anregung der C. St.? Wie viele Vereine werden auch nur erfahren, dass ihrem Sekretär ein Exemplar der diesjährigen Resolutionen des C. V. und ein Bericht der C. St. zugestellt wurde?

Man klagt wohl über Mangel an Führern; begreift aber anscheinend nicht, dass man die Führer fortgesetzt im Stich lässt, indem man überhaupt nicht einmal den ersten von ihnen empfohlenen und gewünschten Schritt thut.

Wie kann da eine Bewegung sich gedeihlich entwickeln? Pflicht eines jeden Vereins wäre es an erster Stelle, intelligente, opferwillige, von gesundem katholischem Geiste erfüllte Männer als Beamte zu erwählen. Männer, die gewillt und fähig sind, die ihnen zugehenden Anregungen zu befolgen, d. h. mit den Beamten des C. V. und mit der C. St. Hand in Hand zu arbeiten.

Es sollte daher zum ungeschriebenen Gesetz werden, dass niemand als Beamter eines Vereins, eines Distriktsverbands oder eines Staatsverbandes

<sup>1)</sup> Nachfolger Kettlers auf dem Mainzer Stuhl.

erwählt werden darf, der nicht stetiger Leser des "Central-Blatts" ist. Wer das nicht ist, wird niemals die vom C. V. vertretenen Grundsätze auszuführen oder auch nur zu unterstützen vermögen. Er wird, im Gegentheil, mit dem grossen Haufen laufen, den sozialpolitischen Götzen des Tages huldigen und geradezu zur Gefahr werden, nicht nur für den C. V., sondern für die Katholische Aktion im allgemeinen.

Es ist bös bestellt um die Welt; Heilung der kranken Gesellschaft kann nur die Kirche bringen. Dem Laienapostolat fällt dabei eine grosse und verantwortungsvolle Aufgabe zu. Gott wird jene Männer und Frauen, denen es möglich gewesen wäre, sich an dem grossen Rettungswerk der Kirche zu betheiligen, und die es unterliessen dieser Pflicht zu genügen, zur Verantwortung ziehen.

### Aus unserer Missionspost.

Merkwürdiger Weise denken amerikanische Katholiken, wenn es sich um die Unterstützung der Missionen handelt, zuerst an China, dann vielleicht an Afrika, aber sicherlich ganz zuletzt, oder auch gar nicht, an die Pflicht, das Missionswerk in Central-Amerika zu fördern. Dabei beweisen gerade die kirchlichen Verhältnisse in den centralamerikanischen Republiken so recht die Richtigkeit eines Auspruches des bekannten verstorbenen Amerikanisten Charles F. Lummis, er kenne keine ehemalige spanische Kolonie, deren Lage durch die Trennung von Spanien nicht verschlimmert worden sei.

Was Monsignor Dr. Schuermann uns schreibt über die gegenwärtigen religiösen Zustände in Honduras, sollte die Aufmerksamkeit aller Missionsfreunde auf jenes Land hinlenken:

"Unser Seminarbau schreitet langsam vorwärts; ob wir ihn beenden können, hängt von unseren guten Freunden in den Staaten ab. Und doch schreitet alles nach Fertigstellung, damit wir mehr junge Indianer aufzunehmen vermögen. Die Priesternoth ist einfach entsetzlich. Beinahe ein Drittel unserer Pfarren ist überhaupt ohne Priester, und in den Pfarren mit Priestern sehen die Leute ihren Pfarrer meist ein bis zweimal im Jahre. Im Auslande geborene Geistliche dürfen laut Staatsgesetz keine Pfarrstellen bekleiden. In der grossen Erzdiözese, mit über 500,000 Katholiken, haben wir nur zwei kathol. Schulen, die von zwölf Schwestern geleitet werden. Das sind aber auch die einzigen Schwestern in unserer Erzdiözese! Die Eingeborenen sind im Grunde ihres Herzens gut und willig; haben eine grosse Verehrung für die Priester, jedoch ihre Unwissenheit in religiösen Dingen ist kaum zu beschreiben."

Zum Schluss bittet Monsignor Schuermann, auch im Namen des Erzbischofs, recht oft an die Bedürfnisse der Erzdiözese Tegucigalpa zu denken, "damit wir das Seminar vollenden und einige Schulen gründen können." Er meint:

"Wenn nur unsere guten Katholiken in den Staaten unsere tieftraurige Lage kennen würden, ich bin gewiss, ihrer viele würden ihren deutschen Brüdern helfend zur Seite stehen. Es ist doch eine grosse Ehre für uns, dass der Hl. Vater einen Deutschen zum Erzbischof ernannt hat, um die kirchl. Verhältnisse wieder neu zu beleben. Unsere bisherige Arbeit war auch, Gott sei Dank, nicht vergebens. Ueberall beginnt neues kathol. Leben zu spriessen; aber es gleicht einer zarten Pflanze, die vieler Pflege bedarf."

Dabei versuchen auch in Honduras protestantische

Sekten Proselyten zu machen. So Vertreter der Lutherischen Synode von Missouri. Ihnen stehen reichliche Mittel zu Verfügung, wodurch die Arbeit der kathol. Missionare erschwert wird.

Der nun zu Ende gehende Sommer hat uns gelehrt, was es mit einer von grosser Hitze begleiteten Dürre auf sich hat, und wenigstens unsere Farm wissen nun welch schwere Heimsuchung anhaltend grosse Trockenheit ist. Was aber, wenn die Dürre die bei uns nur wenige Monate andauerte, sich über Jahre erstrecken sollte. Aus Onseepkans, Süd-Afrika, schreibt uns P. Jas. F. Eich, O. F. S., im Anschluss an seinen Dank für eine ihm von der C. St. gesandte Gabe:

"Das neue Gebäude, Noviziat für eingeborene Brüder kostet ein Heidengeld. Hier ist nichts zu haben, denn wir leiden immer noch unter der sechsjährigen Trockenheit. Die Hungersnoth ist zur Wirklichkeit geworden. Wir leiden sehr. Ich empfehle daher meine arme Mission mit dem 45 Waisenkinder nicht nur Ihrem Wohlwollen sondern besonders Ihrem frommen Gebete."

Immer wieder klagen die in China thätigen Missionare über das Ausbleiben amerikanischer Gaben. U. a. schreibt uns der Apostol. Missionar P. Lull Huette, O. F. M., aus der Provinz Shantung:

"Viele drüben in Amerika scheinen infolge der übertriebenen Kriegsberichte der Zeitungen dort über die Unruhen in China zu meinen, ihre Gaben kämen hier nicht richtig an; sie schicken nämlich immer weniger. Wir Missionare haben dadurch nicht wenig Schaden, denn ohne die nöthigen Mittel kann man einfach nicht weiterkommen. Wollte darum der Central Verein im "Central Blatt" auch in Pressbriefen an die katholischen Zeitungen doch bitte, darauf hinweisen, dass alle Briefe hier gut und sicher ankommen, und dass die guten Katholiken drüben uns armen Missionare hier in China doch nicht im Stiche lassen mögen!"

Auf die gegenwärtige Pflicht der Deutschamerikaner, die Missionare ihres Stammes zu unterstützen, weist indirekt auch ein Schreiben des hochw. Jos. Reiners, Apostol. Präfekt von Nagoya hin. Er erklärt der C. St.:

"Ich sage Ihnen aufrichtigen Dank, dass Sie wieder an mich gedacht haben, und ich bitte Sie, meiner Mission auch fernerhin zu gedenken. Bei der Lage, wie sie jetzt in Deutschland ist, können wir von dort nicht viel erwarten. Und doch ist gerade jetzt die Zeit, da sich in Japan schöne Missionsmöglichkeiten ergeben, indem die Japaner ganz allgemein jetzt viel günstiger gegen das Christenthum gestimmt sind als etwa vor fünfzehn bis zwanzig Jahren."

### Dubletten-Austausch.

In der Absicht, der historischen Forschung die Möglichkeit zu bieten, sich über die Thätigkeit der deutschen Katholiken in Amerika zu unterrichten, ist die C. St. bestrebt, in- und ausländische Bibliotheken mit Dubletten historischen Inhaltes zu versehen.

Unter den Büchereien, die von uns mit Schriften und Büchern bedacht werden, gehört seit einer Reihe von Jahren die des Deutschen Ausland-Instituts zu Stuttgart. Ueber eine im Laufe des Sommers an diese Anstalt gerichtete Büchersendung schreibt uns der Bibliothekar Dr. Hans Krey:

"Ihre neuerliche Sendung von Büchern hat uns wieder sehr erfreut, und wir sagen Ihnen unseren herzlichsten Dank dafür. Gerade die Jubiläumsschriften deutscher Gemeinden und deutscher Vereine sind für uns besonders interessant."

...sie oft die einzigen Quellen zur Geschichte einzelner menschlicher Siedlungen bilden und ein unmittelbares Bild aus dem Leben der Auslandsdeutschen geben. Auch die Katechismen und Religionsbücher interessieren uns als Beweise, wie weit die deutsche Sprache im Kirchenleben der Gemeinden aufrecht erhalten wird; aus dem Grunde sammeln wir überhaupt nach Möglichkeit alles, was in deutscher Sprache im Ausland erscheint, und wären wir Ihnen besonders dankbar, wenn Sie uns auch weiterhin mit Ihrer Hilfe unterstützen würden."

### Über die Deutsch-Russländer Nord-Dakotas.

Der industriell gerichtete Osten kennt den Westen viel zu wenig; die in den Grosstädten wohnenden Mitglieder des C. V. ahnen kaum die Bedeutung solcher Staatsverbände wie Nord-Dakota, Kansas, Arkansas und Texas für den W., weil deren Mitglieder fast ausschliesslich im Farmerstand angehören.

Hr. F. W. Schuchard, Philadelphia, der mehrere Jahre lang in Nord-Dakota lebte und dort zwei katholische Blätter redigierte, beschliesst einen Artikel im "Nord-Dakota Herald" veröffentlichten Artikel, "Der Hans und der Fritz in Baltimore", worin er sein Zusammentreffen mit Hrn. John Baumgärtner, Präsident des Staatsverbandes Nord-Dakota, in der Feststadt schildert, mit seinen treffenden Bemerkungen:

"Ja, Gott sei Dank, Nord-Dakota war in Baltimore vertreten durch den neuen Präsidenten des Staatsverbandes, das Volk, das hinter dem John Baumgärtner steht, hat schon in vielen Stürmen bewährt und wird sich auch nicht so leicht von dem modernen Zeitgeist überwinden lassen, der in unsern Tagen so grosse Triumphe feiert und die ganze Welt in ein russisches 'Paradies' verwandeln will. Das Volk in Nord-Dakota weiss, was es mit diesem Paradies auf sich hat und geht so leicht nicht auf den Leim. Die Briefe vom Vetter Hannes und Vetter Kaspar aus Russland verbreiten mehr Licht, als der ganze amerikanische Literaturwald. Nord-Dakota hat ein wichtiges Wort mitzureden, darum war ich froh, dass Nord-Dakota in Baltimore vertreten war. Und ich grüsse alle alten Freunde oben mit dem schönen katholischen Gruss: Gelobt sei Jesus Christus!"

### Staatsverbands-Präsident über die Baltimorer Tagung.

In der "Nord-Amerika" wirft Hr. John Eibeck, Präsident des Pennsylvania Zweiges des C. V., einen Blick auf die Baltimorer Generalversammlung unseres Verbandes. Er widmet darin den Gründern des C. V. einen herzlichen Nachruf, erklärt, der Bericht der Versammlung habe über manche Entschlüsse hinweggeholfen, und habe bei vielen, wenn nicht gar bei allen, neue Begeisterung für die Sache des C. V. ausgelöst. Des weiteren schreibt er: "Glückwunschschriften und -Depeschen waren eingelaufen von Hl. Vater, von vielen Kardinälen und Bischöfen der Staaten und Europas, sowie von Missionären in fast allen Theilen der Welt. Dies bezeugt, dass der Central-Verein bereits international bekannt ist und gewürdigt wird. Besonders die Missionare in fernen Ländern preisen mit herzlichen Dankesworten die caritative Arbeit des C. V." Die von der Generalversammlung angenommenen Resolutionen, fährt Hr. Eibeck fort, seien "ein Meisterstück in der Darlegung der Uebelstände und Erfordernisse der Zeit. Sie beweisen tiefes Studium der wichtigsten Tagesfragen und legen den Finger auf die Wunden der heutigen Gesellschaft, Mittel zu deren Heilung empfehlend."

Ein Abschnitt ist den Leistungen des Komitees gewidmet, das den Jubiläumsfonds aufbrachte. Hr. Eibeck rühmt dessen Opfergeist, sodann aber auch den so mancher Unbemittelter, die im Vertrauen auf Gott aus ihrem Wenigen zum Fonds beigetragen haben. Daran anschliessend heisst es:

"Wie beschämend für viele, welche die kleine Gabe nur mit Widerwillen darbringen. Alle Delegaten, die in Baltimore mit dabei waren, werden gewiss einig sein in dem Gedanken, dass die Konvention in jeder Hinsicht ein Erfolg war, und dass ein neuer Geist und neues Verständnis für unsere Sache in unsere Herzen eingezaubert ist. Denn solange wir noch Männer haben mit solch tief religiösem Sinn und Opfergeist, solch starkem Glauben und richtigem Verständnis für die katholische Laienbewegung, wie die, die in Baltimore zur Geltung kamen, so lange ist und bleibt es um die Sache des Central-Vereins wohl bestellt..."

## Beschlüsse

der 74. General-Versammlung des C. V.  
Abgehalten zu Baltimore, Md., vom 16.-20.

August, 1930.

(Schluss.)

### VII. Altersfürsorge.

Eine der schwierigsten Probleme, die das moderne Industriegewerbe zeitig, ist die Zunahme der Zahl der Männer und Frauen, die entweder arbeitslos sind oder keinen ausreichenden Lohn erhalten, und infolgedessen der öffentlichen Fürsorge zur Last fallen.

Intensivierung des industriellen Betriebs, die Weigerung vieler Arbeitgeber, Arbeiter anzustellen oder zu behalten, die nicht mehr jung und kräftig sind, haben viele, die sonst ihren Lebensunterhalt erwerben könnten, zur Arbeitslosigkeit verurtheilt. Das hat zur Folge dass die Zahl derer, die zu alt sind um ihren Unterhalt zu verdienen, vermehrt worden ist, und zwar in solchem Masse dass ihre Versorgung ein ernstes Problem bildet, das die Aufmerksamkeit des ganzen Landes fordert.

Verschiedene Mittel werden angewendet um die Lage betagter Männer und Frauen zu erleichtern, darunter Altenheime, die aus öffentlichen oder privaten Mitteln oder auch von einzelnen Industrien unterhalten werden, und staatliche Alterspensionen. Da das Problem eine solche Bedeutung angenommen, dass es die Aufmerksamkeit aller ernstdenkenden und wohlmeinenden Menschen fordert, ermahnen wir unsere Mitglieder dringend, sich in ihren einzelnen Gemeinwesen damit zu beschäftigen, dabei immer von der Erwägung ausgehend, dass die private Caritas, und die private Initiative von seiten der Unternehmer, den Vorrang haben sollten vor irgend einem System von Alterspensionen, sei es dass sie von der Bundesregierung oder von einzelnen Staaten gewährt werden. Zudem darf auch nicht vergessen werden, dass, wenn staatliche Hilfe notwendig ist, das Gemeinwesen, in dem die Alten leben, für deren Unterhalt und Verpflegung aufkommen und sie kontrollieren sollte.

### VIII. Credit Unions.

Der Central Verein begrüsst die in jüngster Zeit in katholischen Gemeinden und anderen katholischen Kreisen vollzogene Entwicklung der Credit Union Bewegung. Einmal wegen des Werthes dieser genossenschaftlichen Spar- und Darlehensvereine für Einzelne und die Gesellschaft, zum andern aber auch weil unser Verein und die Central-Stelle seit Jahren Studium und Gründung von Credit Unions empfohlen und gefördert hat. Wir freuen uns des Fortschritts, der durch die Abhaltung eines Credit Union Institute in Verbindung mit der in Springfield, Ill., tagenden Catholic Rural Life Conference bestätigt wird.

Wir empfehlen dringend und erwarten weitere Förderung der Credit Unions unter unseren Mitgliedern, vor allem in jenen Staaten, in denen die Bewegung noch nicht Wurzel geschlagen hat. Gleichzeitig befürworten wir baldigen und systematisch betriebenen Anschluss der in unseren Reihen gegründeten oder zu gründenden

Vereinigungen dieser Art an die betr. Staatsverbände des C. V. Zu diesem Zweck sollten diese Verbände zweckmässige Anschlussmethoden ersinnen und den Anschluss kräftig fördern. Gleichzeitig empfehlen wir, die im C. V. bestehenden und zu gründenden Credit Unions möchten unter einander und mit der Central-Stelle Erfahrungen und Ansichten austauschen.

#### IX. Pflege der deutschen Sprache.

Die Entwicklung der Ver. Staaten ist im grossen Ganzen gemäss den Richtlinien englischer Ueberlieferungen erfolgt. Infolgedessen wurde und blieb die englische Sprache die Adoptivsprache von Millionen neuer Bürger, die aus nicht-englischen Ländern eingewandert waren, einschliesslich jener Millionen, deren Wiege unter den deutschredenden Völkern Europas gestanden.

Es konnte nicht ausbleiben, dass deren Nachkommen ihre eigene Muttersprache, jene Amerikas, erwarben, so dass das Englische der gang und gäbe Träger der Ideen unserer jüngeren Generation ist.

Diese Thatsache sollte sie jedoch nicht dazu verleiten, zu vergessen, dass die Sprache ihrer Väter reicher Schatz ist und hohen Kulturwerth besitzt, und dass sie ein stolzes Erbe bildet, das weder vernachlässigt noch verschleudert werden sollte. Allerdings hängen Bräuche und Ueberlieferungen durchaus nicht gänzlich von der Sprache ab; denn was im deutschen Brauch und Leben hervorrangt und was den Eltern natürlicher Besitz ist, mag auch von der jüngeren Generation erhalten und gepflegt werden, sogar wenn die Sprache durch eine andere ersetzt wird.

Während das Englische die Umgangssprache fast aller Amerikaner deutscher Abstammung geworden ist, haben viele konsequent erfahren, dass es sowohl praktisch als auch empfehlenswerth ist, die Sprache ihrer Vorfahren zu lieben und zu pflegen und ihre Liebe dafür in Familie und Schule lebendig zu erhalten. Es giebt für sie keinen Konflikt mehr zwischen den beiden Sprachen und sie sind stolz darauf, Träger des Besten aus ihrem Erbe zu sein, das sie nun dem Hauptstrom des amerikanischen Lebens zuführen.

Deshalb sollte die Pflege des Deutschen durch die Kinder und Nachkommen unserer Vorfahren weder übersehen noch vernachlässigt, sondern gefördert werden. Eltern sollten es sich zur Pflicht machen ihren Nachkommen gegenüber, diese mit der deutschen Sprache vertraut zu machen und sie zu veranlassen, das Deutsche zu erlernen und zu üben.

Auf diese Weise wird ein Hilfsmittel geschaffen werden, in künftigen Geschlechtern jenen Charakter, jene Eigenschaften, Bräuche, Lebensfreudigkeit, Ehrlichkeit, und jenen Fleiss zu erhalten, die in der Entwicklung unseres Landes eine so wichtige Rolle gespielt haben.

#### X. Das Leo-Haus.

Die Einwanderung zeitigt viele wichtige soziale und religiöse Probleme, die wir zu lösen uns bemühen müssen. Das Leo-Haus, Einwandererheim und zugleich ein Heim für jene unsere Mitglieder, die sich vorübergehend in New York aufhalten, und ebenso der St. Raphael's Heim für jene unserer Mitglieder, die sich vorübergehend in der Fürsorge für deutsche katholische Einwanderer bethätigt. Der Central-Verein zollt den Bestrebungen sowohl des Leo-Hauses als auch des St. Raphael's Vereins volle Anerkennung, und empfiehlt seinen Mitgliedern, ihnen ihre Unterstützung zu gewähren, durch Erwerbung von Mitgliedschaft im St. Raphael's Verein wie auf andere Weise, damit deren Bestrebungen fortgesetzt und ausgedehnt werden mögen, um den Anforderungen der Zeit vollauf gerecht zu werden.

#### XI. Kolping Society of America.

Der Central-Verein anerkennt die Bestrebungen der Kolping Society of America und befürwortet den Erwerb von weiteren Kolpinghäusern als Mittelpunkte Katholischer Aktion. Die Kolping-Bewegung ist eifrig bestrebt, der Jugend, den hier Geborenen wie den Zugewanderten, den Glauben und den Geist ihrer Vorfahren zu erhalten, und in den Kolpinghäusern werden unsere

jungen Leute in einer christlichen, gesunden Atmosphäre zusammengehalten. Der Central-Verein empfiehlt diese Organisation und sieht darin ein geeignetes Mittel, seine Reihen in Zukunft zu ergänzen.

#### XII. Verleihung der Laetare Medaille.

Angesichts der einzigartigen Auszeichnung, die der Leiter der Central-Stelle, Hrn. F. P. Kenkel, Ritter d. Hl. Grabes und Gregoriusritter, durch die Verleihung der Laetare-Medaille für das Jahr 1930 durch die Universität Notre Dame zutheil geworden ist, spricht der Central-Verein seinem geehrten Mitglied seine herzlichsten Glückwünsche aus.

Seit langem schätzen wir die durch Opferwilligkeit und Gelehrsamkeit ausgezeichnete Wirksamkeit des Herrn Kenkel im Interesse der katholischen Sache, der Sache unseres Vereins, und wir freuen uns nun über die Auszeichnung, die unsern Führer von einer so hervorragenden Anstalt wie die University of Notre Dame verliehene öffentliche Auszeichnung. Die Wahl des Herrn Kenkel als Empfänger dieser Ehrung, und die Überreichung der Laetare Medaille auf dieser Jubiläumstagung empfinden wir als eine indirekte Anerkennung des Central-Vereins, der sich der Vortheile erfreut, welche ihm die ausserordentlichen Geistesgaben und die rastlose Thätigkeit unseres ausgezeichneten Leiters gewähren.

Unsere herzlichsten Glückwünsche fügen wir das ernste Gebet hinzu, der allmächtige Gott möge Herrn Kenkel Gesundheit und viele Jahre weiteren Wirkens in den Diensten der ihm theuren Sache gewähren, sowie den Ausdruck herzlichsten Dankes an den Präsidenten und den Lehrkörper der Universität Notre Dame.

#### Aus Verbänden und Vereinen.

Der Staatsverband Kansas gehört zu jenen der C. V. angeschlossenen Vereinigungen, die stets willig auf die von der C. St. ausgehenden Anregungen eingehen. U. a. leistete er in jüngster Zeit unsern Bestreben, das Central-Blatt und Frauenblatt in öffentlichen Anstalten unterzubringen, Vorschub durch Bezahlung eines Abonnements auf beide Zeitschriften, bestimmt für das St. Francis Hospital in Wichita, Kansas. Dies geschah jedoch erst nachdem man sich überzeugt hatte, dass die Zeitschriften der Schwedern nicht nur willkommen, sondern recht erwünscht seien.

Während nicht wenige Stadt- und Distriktsverbände im Sommer ihre Thätigkeit einstellen, hielt der Schuylkill und Berks County Distrikts-Verband seine Quartalversammlung am 31. August im Hotel Loeper zu Ashland ab. Einer, in der St. Mauritius Kirche früh nachmittags abgehaltenen Andacht, nach Predigt, gehalten von Rev. William Higgins, von Orwigsburg, Pa., folgte eine gutbesuchte Sitzung der Delegaten und anderer Theilnehmer.

Ueber die Generalversammlungen zu Erie und Baltimore erstatteten die Herren Loeper, von Ashland, und Jacob Pos von Pottsville, Bericht. Desgleichen Frau Smith, Pottsville über die Versammlung des Kathol. Frauenbundes. Der hochw. Hr. C. E. Birmelin nahm das ihm angetragene Amt eines Geistlichen Rathgebers an, wofür ihm die Versammlung ihren Dank aussprach. Hochw. Birmelin sowohl als Pfarrer Kuss, aus Ashland, hielten kurze Ansprachen ebenso der Präsident des Verbandes, Hr. George C. Ginthe von Pottsville.

Der thätige Allegheny County Distriktsverband des Pennsylvania Zweiges hält bekanntlich seine Versammlungen vierteljährlich ab. Die dritte Tagung dieses Jahres, die am 21. September in Carnegie stattfand, stand im Zeichen der Jahresversammlungen des Staatszweiges und des C. V.